

CRUX CHRISTI,
AND
Judgement Executed.

OR,
DIVINE WISDOM

CRUCIFYING

The humane, carnal, devillish, malicious, mad, raging Wisdom of the World.

By his righteous Judgements, drawing nearer to its full and perfect manifestation.

Then shall *Iosephs* and *Daniels* afflictions end; and their Imprisonments be no more heard of.

And also bondaged *Israel* return, &c be brought from their captivity both of men, and from that malicious Spirit of ignorance and darkness, into perfect liberty, peace, and everlasting rest.

So shall poor *Lazarus* and the Publican be carryed into *Abrams* bosom, and rich *Dives* with all the traditions both of the righteous and wicked, appear as a menstruous Clout, or as filthy Rags that all cleansed ones shall loath to handle, touch, look on, or come within the smell thereof.

Whereunto is added a *Comparatio Comprobandis* of the Judgements of God, with the unequal wayes and judgements of that malicious one in man. Written and experienced by *Richard Cappin*, in his sufferings for the Truth.

1 Cor. 2. 2. For I determined not to know any thing among you, save Jesus Christ and him crucified, by whom the world is crucified unto me, and I unto the world.
Gal. 6. 14, 17. From henceforth let no man trouble me, for I bear in my body the marks of the Lord Jesus.

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The *AUTHORS* E P I T L E.

To all the beloved of the Lord, that love the appearing of Jesus Christ in spirit and truth, in and about the City of Rochester in Kent, and whereever they may be scattered, to whom, Grace and Peace be multiplyed from God the Father, and Jesus Christ our Lord.



RIENDS and Brethren, in the friendship and brother-hood of the Lord Jesus, with whom, and for whom we all in the spiritual union of Christ, and him crucified, have suffered together for the witness of Jesus, and the truth of the Gospel which hath been taught us by him, that our joy might be together in him: Wherefore know ye, that there is

in you, and ruleth over you, one true and living God, the Father of whom are all things, and you in him; and one Lord Jesus Christ, by whom are all things, and you by him, and who is over all, through all, and in you all, God blessed for ever, and that hath given to every one of you that believeth Grace, according to the measure of the gift of Christ, in whom dwells

1 Cor. 3. 6]

Rom. 8. 5.
Ephes. 4. 6. 7.

C. 1. 2. 9.

all

all the fulness of the God-head bodylie, and of whose fulness all that believe and trust in the living God, the Saviour of all men, have received grace for grace, the glory of whom with the eye of divine beauty you may behold, as the glory of the onely begotten Son of the Father, ful of grace and truth for you, for the Law came by *Moses*, but grace and truth came by Jesus Christ, whose coming is to reveal in you, and shew unto you the Father plainly, even the mysterie of the History which lieth hid in the Letter, til Christ shall unfold it unto you in the spirit; and therefore God hath given unto Christ all power in Heaven and on Earth, that he might overcome all Principalities and Powers for you, that hindered the revelation of Christ to you, and he in all things to have the preheminance with you, *for it pleased the Father that in him should all fulness dwell*, that of his fulness he might fill all things both in heaven and earth, of things high and low, of what sort or degree soever they be; and all being ful of him, there is then no room in any thing to contain any thing but him, nor to be contained besides him, where himself containeth all things, for he is all & in all; and this is he that wil in due time free me, you, and all men, from all that doth oppress us, and oppose us in the truth.

And when the Lord Jesus shall become your all, in all places, persons, and things, to fill all in your apprehensions, then is hel as well as heaven with you ful of him, and he rules in them both; so saith *David*, who saw it, and knew it, *If I ascend up into Heaven, thou art there: If I go down into Hell, behold, thou art there: And if I dwell in the uttermost parts of the Earth, thou art there also*: Heaven and Earth is ful of his glory, and his Kingdom ruleth over all; and the presence of God in death and hel with his people, in which any thing of God hath been shut up or hid, is that which makes death, and hel, and the sea of sin and misery to give up the dead that is in them, and no more to cover their slain; and a new death and hel, or eternal fire, as well as a new life, and a new heaven and earth, will God prepare to swallow up ye old, where the old Name and Nature of Hel and Death and Heaven, and Earth, even Tophet shall be changed, and their place no more found; after which there shall be no more death; neither sorrow, nor crying, neither shall there be any more pain; for

for the former things are passed away, and all things will God *I/a. 62. 11.*
make new, in the new Heaven and in the new Earth, where all
things that are is contained, and in which change all the things
of the first Creation, as all old things are ended, and made new
in the second Creation; yea, even death and hel, else how is it
said, *Beheld, I make all things new*, if that be not: And as the *I/a. 62. 22.*
new Heaven which the Lord shall make shall remain before him,
and have in it a new life and relicity, which should end the old,
so the new Earth which he shall make shall also remain, and have
in it a new death and hel which changeth the old, and into which
hel or Lake of fire all things of the old, which belongeth to the
old man in us, even that death and hel which swallowed us up, *Rev. 20. 14.*
and tormented us, shall be cast into it, to be ended by it, and the *I/a. 28. 18.*
covenant & agreement of men with death & hel disannulled, &
all the enemies of mankind to be destroyed with it, when Christ
himself who makes all things new, shall appear in hel to change
the property of it, and thereby tread the Wine-press of the
Wrath of God, even Satan under foot, for the redemption of his *I/a. 63. 1, 2, 3,*
people, and then shall all the Enemies of God and of them which *Rev. 14. 19, 20.*
all sin and transgression, and all that is not found written in the
Book of Life, be cast into that Wine-press, or Lake of Fire, to
be there killed and ended: This is the second death, and our se- *Rev. 20. 14, 15.*
cond life and resurrection from the dead.

And that you may see this death taking place upon all that
which is enmitie with God, Christ, your selves, and the truth,
and you thereby come to a resurrection of life in him let me en-
courage you to trust in God, who only can save you and raise
you to a newness of life, for in the Lord Jehovah is everlasting *I/a. 26. 4.*
strength, who wil bring down under foot, and naye to his cross
all that which is against you, and contrary to you; therefore you *Col. 2. 14. 15.*
that would see the one to enjoy the other, wait upon him in the
way which he doth it, which is by the obedience of Christ to the
cross; for he is said to drink of the Brook in the way, tasting
death for every man by which he is in us, and for us, woundeth *Heb. 2. 9.*
the head of the Dragon, and thereby listeth up his own head, as *Psal. 110. 6, 7.*
you shall find more of hereafter in what I have written to you,
that the way of Gods justice, judgement, and mercy, in which he
destroyes all his & our Enemies, is that by which you shal receive
comfort.

Isa. 26. 3.

comfort and consolation from the Lord, as the way of God in which his Prophets, Apostles, and Saints, all waited for him, to be taught by him, as hath been also manifest to be the way of God with me since I knew the Lord, and was taught by him, and by him made to bear witness of the truth which I received in judgement with him, who my self hath been comforted, refreshed, and restored therewith in all my sufferings and undertakings for him unto this day, and who wil also comfort you with the same consolation, and restore you with the same restoration into safety with himself. for he that hath kept you, wil keep you stil, and wil cast off none that wait upon him, but saith the Prophet, *Thou wilt keep him in perfect peace and safety whose minde is stayed on thee, because he trusteth in thee.*

Isa. 26. 3.

And as far as any of you shal with any, in the sufferings of any that suffer for the truth, be a sufferer with them, who together suffer with Christ, so know, that as you are partakers with them in the same sufferings of Christ, so you are partakers with them in the same glory of Christ, though you may not all suffer the outward Bonds and afflictions of the body as others do, and as Christ did for us all, yet to be sensible. of their sufferings, as when one member suffers, all suffer with it; and if one rejoice, all rejoice with it; and so if we suffer with Christ, we shall also reign with him, in which the God of all grace, who hath called us into his eternal glory by Christ Jesus. after that ye have suffered a while, *make you perfect, stablish, strengthen, settle you, to whom (and to none else) be glory and dominion for ever and ever.*

1 Cor. 12. 26.

1 Pet. 5. 6, 7, 8,
9, 11.

And now you my Brethren and partakers in the same Son-ship and spiritual union of Christ, that which I desire, and alwaies desired to know among you since I knew you, and that I would you should also know among your selves to bear witness to the truth, is, Jesus Christ, and him crucified, by which the world is crucified unto you, and you unto the world; and that whether we are present one with another, or absent one from another, yet that the truth as it is in Jesus, and which maketh you free, may abide with you, & be perfected in you, & you thereby to know it, & by it may be united into one mind and one spirit with the Lord Jesus and one another, walking together in one fellowship of the spirit, and spiritual union, in all humility, meekness, gentleness, and

1 Cor. 2. 3.

Gal. 6. 14.
Job. 8. 32, 36.
chap. 14. 16.
Phil. 2. 5.
Rom. 12. 16.

and long-suffering, forbearing and forgiving one another in love, according to the example of Christ the first and true pattern of all our walkings, sufferings, undertakings, and rejoicings in the Lord, even then do you witness the true Christ and light of the World in whom is light, and no darkness; truth, and no error; good, and no evil; and that if you walk in the light as he is in the light, then you have fellowship one with another, & with those that have fellowship with Christ; and the blood of Jesus Christ his Son (which is his Life shed abroad in your hearts) cleanseth you from all sin; which fellowship those that are ignorant of God, and of the pardon of their sins by Christ, knoweth not, but are in darkness, and under the bondage of corruption until now, and have not known Christ, nor him crucified, and so long cannot bear witness unto him. Eph. 4. 1, 2, 3.

Then that you may be tryed and proved to farther learn this Lesson of Christ, and be made able and wiling to bear his cross, and witness to it, you are to mind God in his judgements, the way in which you are called before him to learn all the obedience of Christ to the cross, who after you have entered into spiritual judgement with the Lord, do cause you to enter into temporal judgement with men, as companions with his spiritual, as he did Christ, his Prophets, Apostles, and Saints, who learned obedience by the things which they suffered, and through sufferings they were made perfect; therefore are the prisons and sufferings of the Prophets and Apostles of the Lord Jesus, into which they were cast by men for the truth, said to be their Schools, where they both learned and witnessed Christ, and him crucified; and which by experience I have found to be mine, where I have learned and witnessed with them unto the same truth; that against me false witnesses have risen up, and laid to my charge things which I knew not, as they did against them, and all that witness the truth to this day in the time of their witnessing; & in which sufferings of the Prophets & Apostles, the truth was the more manifest both to them and the world, as it was with *Jeremiah*, vvho vvas taught in the Dungeon of the Prison, and from thence sent forth Writings of his Visions and Revelations of vvhath God had made knowvn unto him, as also did the rest of the Prophets in their sufferings, and as did the Apostles, I Job. 1. 5, 6.

Heb. 2. 16.

Psal. 35. 11.

*Jer. 32. 1, 2.
chap. 29. 10.*

as d.

Rev. i. 9.
Col. 4. 18.
Phil. 1. 12, 13:

and *John* the Divine, who wrote the Evangelist and the Epistles; and when he was persecuted into the Ile of *Patmos* for the testimony of *Jesus*, then was the revelations of *Jesus Christ* revealed to him, and written by him; and *Paul* writ his Epistles in his times of suffering, and saith he, *My Bonds proves all to the furtherance of the Gospel*; and times of persecution are the times of Gods farther teaching his people, and did men that persecute others for their judgement, and endeavours to destroy their knowledge, know that it would be thereby the more encreased, they would not do it, for when they send them to Prison, they do but send them as to a School where they shall learn more of God, and be the more confirmed in the truth they before knew, for *Christ* wil never leave them that he hath once taught, but wil be alwaies with them more to teach them, that they may more know him, and be settled and grounded in him.

And in all my sufferings and imprisonment for the truth to this day, I have had with me the company of that one School-Master, the Lord *Jesus*, who at first taught me the knowledge of himself in the spiritual School of divine learning, the Spirit of himself set up in my heart, by which I was made a Schollar fit to take my Degrees, to bear the burden and undergo the reproaches by men laid upon me in the school of my imprisonment & sufferings for the truths sake, that I might not fear nor be discouraged by them, as I have not bin hitherto, praised be God, but in six troubles the Lord delivered me and in the seventh which is this I am

Job 5: 17, 18, 19:

now under) no evil is yet come unto me, which hath been seven trials and persecutions that I have had for the witnes of *Jesus*, and by which the Lord hath also tryed and proved me, whether the Lesson he at first taught me, To trust in him, and deny myself for him, were stil ovvned, and not forgotten nor denyed by me, in which through him I have been hitherto faithful, & shall so continue unto death if the Lord wil, and am not vvithout my revvard, which is a Crovvn of Life.

The fruit of which Life of God manifest in flesh (as fast as it was ripened in me) was by the Lord and keeper of the Vineyard in which it grew, gathered, and sent by me to be distributed among you, of vvich with *Paul*, I kept nothing back from you that was profitable to you, during the time I was vvith you nor from

Acts 20. 20.

from the rest of my Brethren in the flesh vvhere I have at any time been, but vvith *Paul* I have taught publikely, and from house to house, vvhat the Lord hath taught me, vvhich I did not do for price nor revvard of men, as some Parish-Ministers do, that as so many Merchant-men, through covetousness make merchandise of the people, and seek not the Lord Jesus Christ, but themselves; but what I do, and have done, as my conscience bears me vvitness, hath been really with heart and soul, according to my power, for the glory of God; and the comfort of his people in the Lord Jesus, that as freely I have received, so freely have I given; for the Vinyard was the Lords, and he himself as the Husbandman of the Vinyard, did by his spirit in me plow it, sow it, plant, and dress it, and caused it to grow by the sweet and powerful dew of himself falling from heaven upon it, as the former and later rain upon the earth, and being ripe in me, he gathered it, and made it ready for me, and through the power of his spirit working in me, sent it abroad among you to be by me declared unto you for your souls comfort, & did himself (whose Messenger I was) reward me for it, not onely with spiritual comforts to my soul, and with food and raiment to my body, but also vvith the reproaches of Christ, vvhich I count greater riches then the pleasures of *Egypt* or the riches and glory of this World, in vvhich I also rejoyced as my portion vvith the Lord, seeing the Lord in it, and vvith *Paul*, learned to be content in all things, and vvith him returns you all thanks, that have in any measure, (and freely) participated vvith me, and ministred to me in my sufferings.

And novv the same Lord vvhich caused to grovv in me that Gospel-fruit vvhich I declared to you, must also cause it to grovv in you, before it can bring forth fruit to you, that you all vvith me, and I vvith you, and vve both vvith *Ephraim* may be like a green Firre-tree in vvhom fruit is found, for you had it from me but in vvords, vvho only can plant or speak to the ear, but it is the Lord that must speak to the heart, to teach, plant. and cause to grovv in you the great Mysterie of godliness; for *Paul* may plant, and *Arollo* may vvater, but God must give the increase, vvhich as I have said unto you is. That you should knowv God manifest in flesh, Jesus Christ, the same yesterday, and to

day, and for ever; born, crucified, dead, buried, risen and ascended, and coming to you the second time in spirit and truth, without sin unto salvation, bringing all things of him unto your remembrance, and by which spirit of him in me, manifesting the same to me, I have published it to you, beseeching you all in Christ Jesus to be reconciled to God; for that God in Christ from all eternity was himself reconciled to you and all mankind, and that while you and all men were yet sinners, sent his Son to dye for us, according to the Scriptures, to reconcile you to himself, and in mercy to you he pardoned you, and by his spirit within you frees you, and which Message of him for the reconciliation of all men to God, so far as to me was made known by him; I have been, am, and shall be through him ever faithful, who through his mercy hath preserved me in it.

And now the increase of the Fruit of this Vinyard of Christ for the increase of his body, taught me by him in the School of my imprisonment and sufferings for the truth, and ripened and gathered by him in the Harvest thereof, I shall present you with from the Lord, and not as from my self without him, who first vvrit in my heart, and after by my hand in several Treatises of several subjects while I have been a prisoner among you, to be in order presented to you shortly, agreeable to what I have before in vvords declared amongst you, and which if you have an ear to hear vvhat the spirit saith, may be more opened in you by the Lord of that spirit in the reading thereof, and in vvhich reading I desire you all to vvait upon the Lord to be taught by him vvho only can give you an appetite to it, and make you detest it; that can make you vvilling and able to receive it, vvhich is the mysterie of Christ crucified, and you that cannot receive all for the present, vvhy rest your selves satisfied vvith what you can, and judge nothing before the time until the Lord shall come and open it to you vvith an injoyment of it in you, as he hath done to me; in the mean time take this here vvith sent you as a preparative to that vvhich is coming; and he that can receive it, let him receive it; and judge not that you know not, and despise not that you enjoy not, lest you should speak evil of the truth unawares, but vvait the Lords time vvith patience and confidence, until he that shall come vvill come, and make truth appear truth

to you, and then you vvill not judge at all; the vvhich I doubt not but vvith you that know the Lord, truth as truth will be received by you as from the Lord, who himself vvith all his own Messagers cometh vvith the Messengers to open the understandings of them vvhich he hath appointed receivers; and the rest must tarry till he come, vvho vvvas not only the Author of it in me for you, but vvill also be the Finisher of it to you at his coming; wherefore receive you it, the Lord and me together in one Spirit; else you vvill not receive it as truth, nor to your soules comfort; but as *Paul* saith, It will be unto them that do not believe, but are reprobated, as the savour of death unto death; and to them vvhich do believe, and are saved, as the savour of life unto life; for some in love to the Message of Christ vvill reioice in it, and others in hatred to it will be terrified by it, however the Will of God be done in it.

*Heb. 10. 15,
36 37.*

2 Cor. 2. 15, 16.

And as I have sometime said unto you (vvhen I was at first forced to leave you to go to prison for the truth and your sakes) that when I was absent from you, my spirit should be present with you; so in the absence of now my person, you may in this my Writing read my spirit, vvhich is alvvayes vvith you in the Lord; and as you have said you vvvere comforted with my presence, be ye also comforted still in my absence, of vvhich I doubt not but through the Lord you are comforted; yea, and in the absence of any man that may have been as a Messenger of the Lord to you, let your comfort be in the Lord, who onely is able to make you stand: And the God of all comfort and patience fill you with all joy and peace in believing; and the God of peace be vvith you, and the peace of God vvhich passeth all understanding, keep you and rule in you, and thereby make you able and willing to follow peace with all men, in vvhich rest ye all together vvith me, where I also rest vvith you; and seeing first our peace vvith God in *Jesus Christ* our Lord, we are therefore at peace vvith men, and do forgive them as God in Christ hath forgiven us, and is at peace vvith us: And as I have not been forgotten by you that know my spirit in the Lord, so I forget not you in him, but ever remain the Lords faithful steward, and your faithful friend & servant in the brotherly Message of the truth of the Gospel of the Lord *Jesus*, for the glory of God, and comfort of all those that shal love his appearing.

2 Cor. 1. 3.

Phil. 4. 7.

And lastly, My friends and brethren, who all know of the proceedings against me, you have also known how my life and Doctrine hath been among you, and how by false accusations I have suffered for the truth and a good conscience; but I rejoyce in it, and still say, The Lords Will be done, and his Kingdom come even to my Enemies, and reconcile them, and those present differences with men that having peace in themselves, they may live in love and peace one with another, and no longer seek the destruction one of another: In the mean time with the Prophets and Apostles of the Lord Jesus I shall rest, and say as *David* and Christ did, That though false Witnesses have rose up, and laid to my charge things which I knew not, yet they could not prevail against me to hurt me, nor prevent the truth revealed in me; but the things that have happend to me have prov'd rather to the further encrease of it with me; wherefore better is it if the Will of God be that we suffer for well doing rather then for evil; and wrongfully rather then justlie, for *this is thank-worthy* (saith *Peter*) *if a man for conscience towards God endure grief wrongfully, as my conscience bears me witness in the Holy Ghost I do, and have done to this day, endured cheerfully that which I have been wrongfully accused, for owning the Name of Jesus; yet they cannot pull me out of his hand, nor blot my Name out of the Book of his Remembrance; but though men interested in the World, that are lifted up with worldly pride and honor, may hate me, and blot my name out of their Books, and cast it out as evil for the Son of Mans sake, yet the Lord who saith, I am blessed therein, owns me, and doth still love me, and never will nor can forsake me, because in Christ the Book of Life I am alwayes in remembrance before him, in whom my new Name is written, and no man can take it from me, for can a Woman forget her sucking-child, (saith the Lord) that she should not have compassion on the son of her Womb? yea, she may forget, but I will never forget thee,* saith the Lord: Such is my faith and confidence in the Lord, who having loved his own, will love them to the end, and is tender of them as the Apple of his eye.

And that as he hath freed thy soul from the snares of death, sin, and devils, so he will in his time free my body from the snares of men that with hatred to the life of God in me, lye in wait daylie

Psal. 35. 11.

Phil. 1. 12, 13.

1 Pet. 2. 19.

Luke 6. 22, 23.

Isa. 49. 14, 15.

daylie to devour me; and that when my liberty hath been several times like to come, have suggested false things against me to prevent it, and hinder the truth from appearing, as the Princes, Priests, and false Prophets of old did against the true Prophets to keep them in prison, but the Lord hath his time for me as he had for them, to free me, and I shall with patience wait for it, who works, and none can let; and who made *Zedekiah* free *Jermiah* from the Dungeon of the Prison upon the request of *Ebed-meleck*, one of the Kings House; and who also made *Pharoah* King of *Egypt* free *Joseph* from Prison upon the motion of *Pharoahs* chief Butler; and did also make King *Darius* to command *Daniel* from the Lyons Den without any hurt to him; & who no doubt in his due time will (by what means he pleaseth) free me, and none shall hinder, till when I shall rest in him with my prayers in the spirit for you all, that God vwill keep you and me, and also for my enemies, that he vwill not lay to their charge the things they have acted against me, vvhich he hath hitherto made me able to bear, & to rest contented vvith in the Lord, that I still am (dear Friends and Brethren) a very loving Friend and Brother in Christ to all men, friends and enemies so called, vvhile I am, and the truth is in me,

Dan. 6.

Jer. 38 4, 5, 6,

7, 8 9, 10, 11 37.

7, 8 9, 10. 39.

11, 12.

Gen. 41. 14.

Dan. 6. 23.

Richard Coppin.

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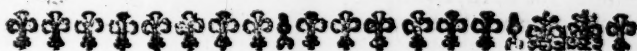
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ERRATA.

In the Title page line 23. read *comparandis*; next read *Epistle* for *Epistle*: in p. 2. of the *Epistle* l. 34. r. *the* for *ye*: p. 3 l. 19 r. *with* for *which*.

Book, p. 5. l. 16. read *tohm* for *Rom.* l. 18. r. *to* for *to*, p. 6. l. 22. r. *nurses* for *snuffs*: p. 7. l. 1. r. *with* for *which*, p. 9. l. 17. r. *whom* for *when*: l. 20. r. *few* for *some*: p. 10. l. 1. r. *follow* for *flow*; p. 12. l. 3. r. *pleased*; p. 20. l. 24, 25. r. *he* for *the Devil*; p. 4. l. 21. r. *lofty*. p. 25. l. 9. r. *purified*, p. 29. l. 27. r. *knawed*, l. 28. r. *with* p. 32. l. 1. r. *know*, p. 35. l. 3. r. *against*: p. 39. l. 32. r. *see*, p. 41. l. 15. r. *good*, l. 28. r. *and*, l. 31. r. *every*, p. 42. l. 3. r. *might*, l. 4. r. *might*, l. 23. r. *the*, p. 47. l. 9. r. *desired* not. l. 16. r. *of*, p. 49. l. 13. r. *good*, l. 30. r. *humbled himself*, p. 52. l. 32. r. *made*, p. 57. l. 2. *dele. that*, l. 8. r. *comfort*, p. 58. l. 19. r. *set up*, p. 59. l. 17. r. *which*, p. 62. l. 7. r. *marks*, p. 65. l. 16. *add are*, p. 66. l. 2. *read knowing*, p. 68. l. 3. *thy men* p. 69. l. 2. r. *enjoyed is*, l. 30. r. *they must continue maint aining*, p. 70. l. 14. r. *wish*.



A new and spiritual Song of Sion and the Lamb;
 Written by the Author in the Holy Land:
 And also in his sufferings, wherein God did him try,
 And unto him revealed life, light, and liberty.

Pfal. 98. 1 Psal. 101. 1. O sing unto the Lord a new Song; for he hath done marvellous things: his right hand, and his holy arm hath gotten him the victory. I will sing unto the Lord of mercy and judgement; unto thee O Lord will I sing.

1. **T**HE Lamb of God, our King is come
 In righteousness to reign,
 His glorious Kingdom is begun,
 He for all men was slain.
 And he himself all men do woove
 To be for none but he,
 And do as they'd be done unto,
 In perfect Libertie.

*Iob. 1. 29.
 Isa. 53. 1.
 Heb. 2. 9.
 Rev. 13. 8.
 Hos. 3.
 Mat. 7. 12.
 Jam. 2. 12.*

2. His Wedding-day with men hee'l keep,
 The Law of Love fulfil;
 With Garments white hee'l clothe his sheep;
 This is his Fathers will,
 That they should all return to him
 In union for to be,
 And see themselves redeem'd from sin
 to perfect libertie.

*Rev. 19. 6.
 7. 9.
 Rev. 4. 4.*

3. This news abroad I did proclaim
 As Christ gave me command,
 That men from sin he would reclaim
 To live i'th' Holie Land.
 And those that did this Doctrine hate
 Me often they did try,

*Jer. 3. 14.
 Luk. 6. 68.*

*Matth. 28;
 19. 20.
 Jer. 4. 22;
 43. 14.
 Luk. 22. 15.*

Matth. 10. My body for to captivate
 16, 17, 18. From outward liberty.

Luk. 19. 4. And as in *Kent* I this did preach,
 47, 48. Christs Kingdom to make known,
Acts 16. 19 Some Ministers that there did teach,
Mat. 26. This Doctrine would not own;
 34. But straight unto the Magistrate
Luk. 11. 47, And Souldiers they did fire,
 48, 56, 57 To have them presently me take
 From outward liberty.

Lu 20. 20. 5. And then against me they did plot,
Psal. 35. 10. And to my charge did lay
Luk. 14. Many things which I knew not,
 58, 59, 57: To have me thence away:
Acts 5: 17. And unto prison did me send,
Acts 6: 9: Me for the truth to try,
 Because with them I did contend
 For Gospel-liberty.

6. Then that in Christ I might have rest,
Psal. 37: 7. He unto me did say,
Heb. 4: 10. Enter thou into my sweet breast
 That nothing thee annoy.
 Until the wrath of men be past
Isa. 26: 10. I'll shut thee up in me;
Rev. 2: 10. Though into prison they thee cast,
 I'll be thy Liberty.

7. A work I have for thee to do,
 Which by thee I'll maintain,
Acts 26: My truth thou must bear witness to,
 26, 27, 28. While life in thee remain.
Apb. 1: 23: I have upon thee set my seal;
 24: 30. My Name to magnifie;
Psa. 35: 27 My Name to magnifie;
Psa. 69: 30 And will unto thee there reveal
Isa. 51: 1: True light and liberty.

8. The Prisons were my Prophets Schools
 Where they were taught by me
 To learn my Statutes and my Rules,
 And eke my Majesty.
 And they from thence did send abroad
 News of Eternity,
 That he who is the only Lord
 Will give men liberty.

Jer: 32: 18;
 Rev: 11: 9,
 10;
 Is: 26: 9;
 Psal: 119:
 54, 55;
 Jer: 29: 1;
 Eph: 3: 1, 2,
 3: chap: 4: 11

9. As I beheld his glory bright
 Shining in me so clear,
 I was thereby constrain'd to write,
 His voice the dead to hear,
 That they should all awake and sing
 that in the dust did lie;
 By Christ their dew on them falling,
 To give them liberty.

Col: 1: 26,
 27.
 Rev: 14: 12,
 13;
 Eph: 3: 14;
 Is: 26: 19;
 Is: 14: 5;

10. In spirit this he will declare
 To all both great and small,
 His holy Arm he will make bear
 before the Nations all.
 And they that will his glory see
 Must have him for their eye;
 For there is none but only he
 Can see true liberty.

Is: 51: 10;
 Psal: 36: 9;

11. All eyes besides him are so blind,
 That he an eye will be
 To enlighten all that are behind
 And see no liberty,
 That they might dye and rise with him
 From all that is a lye,
 And be thereby brought out of sin
 To walk at Liberty.

Psal: 43.
 29;
 Psal: 146.
 7, 8;
 Rom: 6: 4;
 Psal: 119:
 45;

12. He that true liberty hath known
 Doth praises to Christ sing,

Psal: 30: 3;

That 4^o |

That he from death will bring me home,

No more to live in sin.

And when this new abroad is spread

That all men may it see,

Luk:24:45: Those that with understanding read,

1am:1:25: May find their liberty.

13. And though I a prisoner be,

Yet am I free from care,

Luk:20:19 And men with feign'd words flattery

20: Do seek me to ensnare.

They counsel me to change my mind,

And so my words deny,

And tells me I shall thereby find

My outward liberty.

Psa 35.11. 14. False witness also did arise
against me to betray

My innocency by their lyes.

My life to take away.

Yet still the truth I'll witness to.

1s:54:8. Though for the same I dye,

Psal.118.6. And will not fear what man can do

Against my liberty.

2 Sam.22: 15. And that which doth me still support

2. Is Christ my Rock and Tower,

Exod.15:2: Who is all strength, joy, and comfort

To me in every hour.

Whose glory is still in my sight,

His presence stands me by,

Psal.16:8. To make himself my whole delight,

9,10,11: Peace, rest and liberty.

Isai:55.4. 16. Christ is my witness and my guide,

Rom.1.9. My conscience pure and clear.

Rev.1:5: I know the Lord is on my side,

Therefore I need not fear.

I will not fear the stroke of death,
 Nor Tirants cruelty;
 So soon as Christ receives my breath
 My soul gains libertie.

17. A vow to God I once did make,
 Which vow to him is due,
 That I for him will freelee speak,
 That none but him is true.
 And rather then from him I'll turn,
 Or should his truth denie,
 I'll yeild my bodie to be burnd:
 This is my libertie.

Deut. 13:2-1
 21, 22:

Rom. 1:4:
 Dan. 3:17,
 18:

18. Patience puts balm unto my sores;
 Love lives without controul;
 They lock my bodie within the doors,
 But cannot lock my soul.
 Life, Light and Libertie so sweet
 Within my brest doth lie;
 They that my bodie here do keep
 Know no such libertie.

Je. 8:21.

Psal. 97:11:
 2 Cor. 3:17.

19. There's neither pardon from the Pope;
 Nor Prayers made to Saints,
 That can enlarge my farther scope,
 Or shorten my complaints.
 'Tis Christ above, (the Lord of love)
 That for man-kind did die;
 No'one but he, that pardon'd me,
 Can work my libertie.

Psal. 146:
 7.
 Job. 8:36:

20. There's many men have treasure store,
 Yet are so worldlie bent,
 Having so much, they scrape up more,
 And never are content.
 But I that am the poor'st of all
 From worldlie cares am free,

Eccles. 4:8:

Which

Which makes me think they are in thrall
And I at libertie.

21. The man that bears a wavering mind

Is subject unto wo;
He that to anger is inclin'd
Must sorrow undergo;
But he that bears a patient heart,
Though he a prisoner be,
Exceeds both nature, skill, and art,
In point of libertie.

22. God did for me this place appoint
Before that I came here,

And he a spirit to me lent
That I the same should bear.
He gave to me a willing mind,
And did my soul make free
To suffer that which was behind,
Before true libertie.

23. And when my sufferings should end,
Which I should here endure,

A *Moses* to me he would send
My freedom to procure.
And those that should it then withstand
His wrath he would make see,
And overthrow them by that hand
Which gives me libertie.

24. But some (like *Pharaoh*) still did plot

My bodie to keep here,
Though they would say, We hinder not,
But rather would him clear.
Yet God their hearts made hard again
My freedom to denie,
Until that I Gods time had laine
to have my liberty.

25. Therefore in this I am content

His time here for to stay,
He having to me comforts lent

The time to pass away.

He makes his sun on me to shine,

My soul to satisfie,
And promiseth in his due time

To give me libertie.

Phil. 4. 11.

Heb. 13. 5.

Psal. 119.

50.

2 Cor. 1. 4.

Psal. 84. 11.

Col. 3. 16, 17. *Let the word of Christ dwell in you richly in all wisdom, teaching and admonishing one another in psalms, and hymns, and spiritual songs, singing with grace in your hearts to the Lord, and whatsoever ye do in word or deed, do all in the Name of the Lord Jesus, giving thanks to God, and the Father by him.*

As is the Exhortation of Richard Coppin.

Return into thy rest, O my soul, for the Lord hath dealt bountifully with thee.

• 1997年12月
• 1998年1月
• 1998年2月
• 1998年3月
• 1998年4月



Christ Crucified,

AND

Judgement Executed.

CHAP. I.

The cross of Christ set up in men and their dyings upon it; of the life which is lost and to be found; the father, mother, and brethren, husband, wife, and children, house, lands and all things therein to be forsaken for Christ, what they are, with the time when, and the manner how.



YOU that with Christ, and with those that are Christs, will desire to live in the same spiritual freedom, fellowship, and communion of Saints in light, must by him be armed with the same spiritual mind of Christ and them, to know Christ crucified in you, and you to all things of flesh and this world besides God, and so with him to have peace, joy, and comfort, in all your desires, wayes, and actions, and with patience and delight to follow him, and to take up his cross daylie and carry it with you after him, suffering it to be placed in you, as the Lords standard lifted up against the enemy, sin, the devil, and all

1 Cor. 1. 1.

1 Pet. 4. 1, 2.

B

iniqui-

Rev. 12. 17.
18. 17.

Heb. 9. 28.

2 Cor. 4. 10, 11.

1 Cor. 15. 4, 5.

iniquitie, which is a flood out of the devils mouth rushing out upon you to devour you, till Christ the wisdom and power of God (as the cross) be set up in you to overcome it for you, and restore you into perfect health and safety in the Lord Jesus, through the manifestation of his second coming without sin unto salvation: in the perfecting of which work by the same cross, (walking through the paths of the Lords judgements, where the natural man is to give up the ghost with the loss of life) you are to abide upon this cross, not for a day, a month, nor a year, and in some things and not in others, but in all things, allwayes, and continually, ever bearing about in your bodies the dying of the Lord Jesus (after the flesh) that the life also of Jesus (after the spirit) may be made manifest in your mortal bodies, and you in him to live without the knowledg of sin, and of the fear of death, hell, and the devil; therefore you which live in the body and would know Christ crucified in you, [are alwayes to be delivered unto death for Jesus sake, that the life also of Jesus may be made manifest in your mortal flesh] mortifying and crucifying sin, death, hell, and the old man with all his corrupt deeds of the flesh, wisdom, interest, and knowledg, and to plant in you the new man which in Christ Jesus is created after righteousness and true holiness, and so to lose your life that you may find it, that in dying you may live; for as sin bringeth death upon that life which you lived in the state of innocency before the fall of Adam, so after that death cometh judgement to destroy in man the knowledg of good and evil, by which came death, and so by judgement to restore man again to a new life with Christ in God, and in which he shall know himself to live unto God and not unto himself, and in dying and living to be the Lords from which he shall never dye.

so saith Christ, [he that believes in me, though he were dead yet shall he live, and whosoever liveth and believeth in me shall never dye; believe you this, saith Christ as sufficient for your resurrection, and eternal salvation]

Joh. 11. 25, 26

And the way to this life is to dye dayly till you be dead to all things but God, to live only in God; for as you dye the death of one life (which you must dye and cannot live) so you live another life which is for everlasting and can never dye, whereby Christ himself is magnified, set up, and exalted in your body to be your, and you his, both in death & in life with advantage to you in both, and you receive in you the sentence of this death that you might not trust in your selves; therefore this dying is to sin, and the old man which Paul speaks of when he saith [I am crucified with Christ, yet nevertheless I live, yet not I now, but Christ lives in me, and the life that I now live in the flesh, I live by the faith of the son of God who hath loved me and gave himself for me, and not only for me alone but for all men whatsoever, that they in like manner as he shall be manifest in them, may be crucified with him, no more to live unto themselves but unto Christ which dyed for them, and now lives in them; and dyeth no more, that whether they live or dye they may be the Lords, who it is that was dead is alive and lives for evermore,]

Phil. 3. 10, 11.

Gal. 2. 19, 20.

Rev. 7. 14.

And therefore Christ saith unto you all that would be any thing in your selves besides the Lord, or for any other but the Lord, that if you will come after him you must deny your selves and take up his cross dayly and follow him, that you may be nothing in your selves, know nothing by your selves, nor possess any thing of your selves, but to be all in the Lord and know all by the Lord, and with the Lord to possess, and enjoy all

things of the Lord who is made all things unto you, that you haveing nothing, yet injoying all things, as injoying all things, yet having nothing, [for he that wil seek to save his life shall lose it, and he that will lose his life for my sake shall find it] And now my brethren that you may dye to live, lose all to find all, you are commanded by Christ to hang upon the crosse of Christ till you are crucified with Christ, and become dead to all things, but Christ which is not an outward crosse of any visible thing without you, no nor altogether outward afflictions, but it is Christ the wisdom of God, and Christ the power of God within you, and which you are to take up and hang upon to the slaying of all your own wisdom, and strength, righteousness, and life, and all things of man, and the world, and whatsoever is contrary to this crosse, even Christ in you, which you are to take up and hang upon, even you and all that is yours, yea all of yours, even all is to be fastned to him and slain by him, in your bearing of him, [for put you on the Lord Jesus Christ and make no provision for the flesh to fulfil the lusts thereof,] and we preach saith *Paul*, Christ crucified, to the Jews even a stumbling block, and unto the Grecians and them that perish in their own wisdom and strength foolishness, but unto them which are called both of the Jews and Grecians we preach Christ the wisdom of God, and Christ the power of God.

And upon this Crosse of wisdom and power in God, did Christ himself in his life-time hang to be crucified to all worldly wisdom and honour, righteousness and glory which he found with men here below in the flesh, as a pattern for all men in the flesh to follow in all self-denial; leaving behind them all worldly honor, righteousness and Religion, which standeth onely in the wisdom and strength of men, which cometh to nought, and which

Luk. 9. 23. 24.

1 Cor. 1. 23,
24.

1 Cor. 2. 6.

which is all but as the fashion of the world which passeth away, and must all at last give up the ghost with Christ in the flesh on the cross; and without all or any part of this, you must come in Christ, who is onely able to teach you all things, and to make you and all things stand and be accepted with God.

And in this tryal in taking up of this cross, and following Christ, you forsake father and mother, husband and wife, children and brethren, house and lands, and all for Christ to live with him, which is not meant carnally but spiritually, and is not a forsaking your father and mother after the flesh, as some may carnally believe; but in this forsaking here meant, your knowledge of them is renewed, and your love towards them is encreased; for your father whom you are to forsake is the devil that begets sin and wickedness in you, and made all your knowledge and love amongst men to be devillish; so you and your mother, is the whore of *Babylon*, and lust of the flesh, the mother of whoredoms, and abominations of the earth, in which sin is conceived and brought forth, and of whom you at first were begotten by the devil into the knowledge of good and evil.

*How to forsake
Father and mother &c.*

Rom. 8.44.

Rev. 17.5.

And according to that knowledge you are to forsake all men and things whatsoever, and to know no man after the flesh; no, though you have known Christ after the flesh, yet henceforth (after he is manifest in the spirit within you) you are to know him no more so, but to know him and all men in the spirit, as in the Lord, where your knowledge towards all men is renewed, and you the more united to them, do the more love them.

2 Cor. 5.16.

But while you or any of you have known or do still know your father the devil, and your mother the whore of *Babylon* not to be desolate and forsaken by you, so long you have bin & still are by them matched and betrothed, united

united, and coupled, marrying, and giving in marriage with the daughters of men, your own inventions and imaginations which are as harlots, and which as whores you make your spouses, *Hosea. 4. 13.* which appearing fair and beautiful to you, you are in love with them, and do go a whoreing after them, and of whom you have begotten and brought forth strange children, children of whoredomes and of fornications, (after the image of your father the devil and of the whore your mother) yea many oppressive children nourished up within you and without you, which are sins and miseries of all sorts as angels of darknets, by which you are fallen from God to idolatry, and other children you have which are seeming professed Religions and counterfeit holyness and opinions of all sorts which you have brought forth as Angels of light, which you put the name of God and godlyness upon with your selves to make them and your selves accepted with men and appear lovely unto them though they are but the children of the devil, and also harlots of the whores bringing forth, for men to go a whoring after; and which the whore and mother of harlots snuffs up and keeps alive for and at the side of her husband the devil, and which is the scarlet-coloured beast the whore sits upon to deceive the nations, and to contrive for the devil, a kingdom of pride and covetousness, the honour and glory of this world, which is all enmity with God, and but vanity and vexation of spirit, and is all to perish in the using, and in which you your selves therein living are so long of your father the devil whose works you do, and whose kingdom and all things therein you are to forsake for Christ and his kingdom; and all such marriages are all to be broken, lost and forsaken, and all the said children between them begotten, whether angels of Light

or

*Hosea. 5. 7.**Isa. 4. 13.**Rev. 17. 3.**Col. 2. 20, 21.**Joh. 8. 44.*

or angels of darkness, good and bad; all which men are to be slain with death, and all men are to know that the Lord is he which searcheth the reins and tryeth the hearts, and giveth to every one of them according to their works.

Rev. 2. 23.

And you are to marry and be married unto none but the Lord, nor live with any but him, who himselfe loved you when you were in your sins, and betrothed you and married you to himselfe *in righteousness and in Judgement, in mercy and in loving kindness that you might know the Lord*, and be for no other but him, but to forsake all, and follow him whethersoever he shall lead you, as you have him for an example, who himselfe forsook his Father and his Fathers house, his heaven, and his glory to come after you into sin, death and hell, to seek and to save you when you were lost, and to manifest his unchangeable love to you when you rebelled against him and went a whoring from him after other lovers, yet then did he love you, and therefore you are to forsake all other lovers, and follow him, who will lay his cross upon you, and thereby draw you; he will manifest himselfe unto you, and still remaine your husband, as it is written, *thy maker is thy husband, the Lord of hosts is his name, the God of the whole earth shall be called*; and while you love any thing besides the Lord or follow any but the Lord in any thing you do, you are guilty of whoredom and idolatry and know not the Lord.

Hosea. 3. 3.

Ezek. 16. 6, 7.

Hosea. 2. 19, 20.

Rom. 10. 20, 21.

Cant. 7. 4.

Isa. 54. 5, 6.

And while you know not God, you know not his dwelling nor the riches of his glory, but you are building houses and planting Vineyards of your own to dwell in, & waiting to receive the fruit thereof from them which yeelds nothing but wild grapes, and the Lords house and Vineyard lyeth wast and is unknown to you, which yeelds living fruit and grapes of life; and you say the time

of houses, and lands which are to be forsaken.

is

Hag. 1. 2, 3, 4. is not come that the Lords house should be built, or that his kingdom should be revea'ed or established among you till after a natural death; and because you know it not you resist the comming of it before, and will still dwell in your owne ceiled houses, your set formes and opinions of religious wayes and worships, and the Lords house, way, worship, and religion, even Christ which you should have possesse & enjoy, lyeth waste among you, and is not inhabited by you; but when the Lord by manifesting himself in you shal appear to build up the waste places and raise up the Tabernacle of *David* which is fallen down, and close up the breaches thereof as in the dayes of old, and so cause the desolate heritages, even men and all things which hath been known of them to be without Christ, to be inhabited by Christ, and shall manifest himselfe in them to be unto them their house, habitation and glory, then will men forsake their own houses, lands, and purchased fields which they have builded and planted, with all their household-stuff therein being, and their goodly cedars therein growing, and shall not returne to take any thing with them, but shall leave all behind them and follow Christ, yea and though you may be upon the top of your houles in the highest of your profession and godlynels reaching even to Heaven, yet you must come down, and shall not take any thing with you, neither shall these in the field return back to reap any profit of all their own labours which they have labored under the sun in performing of duties and ordinances of religion wherein they thought themselves rich without Christ; this all must be left, lost, and forsaken, and no more remembered in the knowledg of Christ and him crucified.

And would you now dye that you might live? then this is the way to see your selves and all things of your selves

selves crucified with Christ. and to know him living in you to be unto you a father, and mother, and husband, and wife, and children, and brother, and sister, and house, and lands, and life, and death, and food, and rayment, and all things whatsoever else is in the world; you and all is Christs, and Christ and all is yours, and you and Christ with all things else is Gods, and you are not your own but as you are in him; for you are bought with a price to be the Lords; and all that you are, you are in the Lord, therefore glorifie God in your bodies, and in your spirits which is Gods, and know nothing in you but Christ, and him crucified; and whatsoever else you have known to be any thing or any profit or advantage to you besides the Lord, count it all lost for Christ, and with Paul count all things but loss for the excellency of the knowledg of Jesus Christ our Lord; for when you suffer the loss of all, and count them but dung that you may win Christ; this is the fruits and effect of your hanging on the cross, and this with men is hard to do; the way is narrow and some there be that find it.

ROM. 8. 32.

1 COR. 9. 21, 22, 23

1 COR. 6. 19,

PHIL. 3. 7, 8.

CHAP. II.

How the cross of Christ is accompanied with the crosses of the world, fire tryals and persecutions for the truth, the clouds of Christs coming, and the way of his people in which he leads them, and walks with them to save them, how and from what.

AN D wheresoever this way of Christ crucified shall be manifest and found with any that with Christ have been hanging upon the cross of divine wisdom and power, to be thereby weaned from sin and the world with the loss of all their own wisdom, righteousness,

1 Pet. 2. 21.

and strength, there do the crosses of the world flow and come together as fellow-helpers and companions in assistance with the cross of Christ; *for even hereunto were ye called, because Christ also suffered for us, leaving us an example to follow his steps.*

Gal. 6. 17.

And therefore you my brethren and fellow sufferers for the truth, you that have in any measure learned to embrace this cross of Christ for the saving of your souls, let it incourage you not to lay it down, but with patience to lye down under it, and to bear it about in your bodies as the marks of the Lord Jesus till you be perfected in him, and still to trust in God, and wait upon him, in whatsoever affliction he by men or any other means as a rod in his hand, shall afflict upon you to humble you to walk with him; and be not sorrowful nor troubled at any thing, as those that are without hope, but rejoyce *alwa yes*, and in all things, still praying the Lord for his goodness, in laying his cross upon you to humble you and protect you in it, and who without respect of persons hath called you out of darkness into his marvelous light, manifest by the Lord Jesus in the way of his judgements, by the spirit of judgement and by the spirit of burning, for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus, or God manifest in flesh.

1 Cor. 5. 5.

1 Pet. 3. 12.

Therefore my brethren think it not strange concerning fierie tryalls, persecutions, tribulations, and sufferings, as if some strange thing happened unto you; for they are companions with Christ on the cross, and they are the clouds in which he comes to manifest his glory on earth, and the way which he walked in himself before he entred into glory, wherein the Father made known himselfe unto him, and in which way he leads his dearest Saints that know him, and are nearest in union with him

him for the tryal of their faith, which being tryed by 1 Pet. 1. 6, 7. fire might be found unto praise, and honour, and glory at the appearing of the Lord Jesus, as the Lords Spirit with the Scriptures in all my sufferings for the truth to this day bears me witness, that bands, and afflictions, Am. 14 22. persecutions, and tryals, through which a soule enters into the kingdom of God, are very good, and in which much of God hath been manifest unto me, for that the Lord by the Angel of his presence was with me to sanctifie it to me, and save me as he did his Prophets and people of old, and as he will do all throughout all generations of the world; *for in all their afflictions he was afflicted, Isa. 63, 9.* and the Angel of his presence saved them, in his love, and in his mercy he redeemed them, and he bear them and carried them alwayes continually, which hath been witnessed by his Prophets of old from Adam unto this day, as I shall more particularly hereafter mention, that the coming of God to save his people from their enemies; the world, flesh, sin, and the devil, and to draw them out of many waters, death, hell, and damnation, hath been in the way of his judgements, in dark and thick clouds of the sky, as all can witness that ever saw him, and have known any deliverance by him, and that before he delivers them from any condition of hell, he comes himselfe unto them in it; for at his presence, the earth and all hellish devilishness in men (out of which a soul is to be brought) trembles and shakes before him, and as stubble it is burnt by him; for so saith David of his coming to him, he bowed the heavens and came down, Isa. 64. 1. and the mountains did melt at his presence, that is, he made all creature excellency and glory fall down before him at his coming, and become as darkness unto him; he came flying upon the wings of the wind, as in the majesty and power of his spirit, which bloweth

Isa. 40. 6, 7, 8.

where it listeth, as the breath of his mouth and as his spirit to wither and consume all flesh, and he made darkness his secret place that none but whom he pleased should behold him, and out of his nostrils went a smoak to darken all the light and glory of man, and a consuming fire went out of his mouth to burn up his enemies, and coals were kindled at it, that all his enemies became as ashes before him, and at the brightness of his presence his clouds passed, all troubles were ceased, his enemies were scattered, and his people delivered; it is the day of the Lord, even the time of *Jacobs* trouble, but he shall be saved out of it, and restored into rest and peace where none shall make him afraid.

Jer. 30, 7, 8, 9.
10

This is the manner of Gods coming to judgement to redeem man, every one in his order, as he shall be manifest to them, to lead and carry them through fiery tryals and dark waters, but not without the Lords presence with them, purging them by it and saving them in it, that the fire might not burn them, nor the waters overflow them, but only that enmity which is for destruction within them; therefore he saith *when thou passest through the waters I will be with thee; and through the floods that they shall not overflow thee; when thou walkest through the fire thou shalt not be burnt; neither shall the flames kindle upon thee; for I the Lord thy God am with thee, and the Holy one of Israel thy saviour that redeemed thee; and though for a time he gave Jacob to the spoile, & Israel to the robbers, and though the land of them be filled with sin and iniquitie, yet he leaves them not, nor forsakes them, but continues his presence with them to redeem them, save and deliver them; and the robbers and destroyers of his people which came upon them to destroy them these will he destroy, spoil, and cast into the prison of their own shame, and after bring them to judgement; he will*

Isa. 43. 16.

Isa. 43. 1, 2, 3.

Isa. 43. 24.

Jer. 51. 9.

will also afflict them and try them and thereby humble them that they might be saved, and all the wounds that the enemies of God people have made in them, he will also heal up, that they shall be no longer a prey to their enemies; and them that have been their enemies, even *Egypt* and *Assyria* which God sometimes destroyed, them will he also save with *Israel*, and there shall be no more destruction of one another, nor of them by the Lord, but one heart and one mind will the Lord give them.

CHAP. III.

Of the afflictions of Joseph, his being sold into Egypt by his Brethren, his being falsely accused and imprisoned; how God thereby exalted him, and Judged his Brethren that sold him; how the same was with Christ and is with us to this day.

THIS did God by *Israel* and all the sons of *Jacob* in the afflictions of *Joseph* whom his brethren conspired against, hated, and sold into *Egypt*; and wherefore did they sell him but because they hated him? and they hated him because they thought *Jacob* their father did love him more then them; and when *Joseph* had told unto them his dream whereby they understood that he should reign over them, they hated him so much the more, and sought his destruction though he were their Brother: and after they had sold him, and he like to find favour with him that bought him, he was sought unto day by day to be tempted by an *Egyptian* woman to lie with her, and because he refused and did not, she falsely accused him to her husband, saying that he would have done it, but she would not, and therefore by false accusation he was cast into prison, and had bands added

unto

Gen. 39.

unto his afflictions, but the Lord was still with him and shewed him mercy that he found favour with God, and through great affliction God humbled him and brought him to honour, and afterwards his Brethren that sold him to be afflicted, them did God also afflict, judge, and humble before Joseph, and the saying of Joseph to his Brethren was brought to pass, that he should reign over them, and they be subjected to him, which was all for their good, that they were thus afflicted and did afflict their Brother, as was Josephs afflictions for him after they had sold him, and yet it was not they that sold him, but the Lord by them sent him into Egypt before them to preserve life, and that in time of need he might

Gen. 41. 6, to 22.

preserve them, and at last be made known unto them, for their joy and comfort in the Lord; so it was not us that sold Christ but the Lord by us crucified Christ with us, that he might preserve us and with comfort make known himselfe unto us: therefore the like afflictions of Joseph was with Christ, and are to this day with us; for we are all the sons of Jacob, and have all joyned together to sell our Brother Joseph, (even Christ) and one another for naught, that he should not reign over us, as to this day we do in persecuting the spirit of Jesus in his people; for whosoever we find among us to be best beloved of God, and find favour with men, and to whom God shall manifest most of spiritual wisdom and knowledge to be preached and declared by any, to the exalting of Christ and abasing of man, such will they with Cain slay, and with Joseph Brethren sell for naught into a strange land, persecute him, banish him, or imprison him, that he should not live with them, whereby the afflictions of Josephs are continued to this day, and with Josephs Brethren they will say *then we shall see what will become of his dream*; his principle and doctrine which

Gen. 45. 3, 4, 5.

Gen. 37. 20.

he

he preached, which say they, under afflictions he may deny for his libertie, and so it will come to nothing; but as it happened to *Iosephs* Brethren, so will it happen to them; for the spiritual *Abel* even that Iesus the Lords anoynted which was preached unto them, and persecuted by them, shall reign over them, and they shall submit unto him, and by him they shall be tryed, judged, and humbled, and made to acknowledge their sins, as *Iosephs* brethren was by him; and with much joy and comfort will he make known himselfe unto them, and they shall know him (even that Iesus) whom they persecuted, and shall be humbled for him; so he was their Saviour and reigned with them; and that man which (for the spirits sake in him) they persecuted and sold, him would God preserve and keep in all his afflictions, as he did *Ioseph* and Christ, and through afflictions will God bring him to honour with himselfe, he will both humble him and save him.

Zacha. 12. 10.

And as the Father and Brethren of *Ioseph* (after he was made known unto them) left their own Countrey to come and live with him in *Egypt*, which was the children of Israels first going into *Egypt* to live in a strange Land, which was not theirs: so the Father, Mother, and all the Brethren of Christ after the flesh, must with *Abraham*, *Isaac*, and *Jacob* leave their own countrey and fathers house, and come to live with Christ in a strange Land which they know not; so did *Ioseph* in his afflictions when he was sent away by his Brethren, he nor they knew not of themselves whether they sent him: Neither did Israel when God led them forty yeers in the Wilderness, and fed them with *Manna* from heaven, which they knew not; but thus did God for the good of all Israel, that he might humble them and save them.

Gen. 12. 1, 2, 3.

Deut. 2. 2.

And therefore my Brethren, Friends and Enemies so called

Rom. 8. 28.

Gen. 58. 19,

20, 21.

Acts 14. 27, 28.

called, may he with *Joseph* say to them by whom he hath suffered any of the afflictions of *Joseph*, It was not you that did it, but the Lord, who doth all things according to the counsel of his own will, and maketh all things work together for good to them that love God, and will himself bring good out of the greatest evil, as he did in this against *Joseph*, and in that against Christ; and so in all things that is done for to glorifie himself: and thus will God make all things work together for the furtherance of truth, the destruction of its Enemies, the manifestation of his glory, and the good of all people.

C H A P. III.

How Pharoah and the Egyptians, and all that with them to this day do betray and persecute, accuse, judge and condemn any for conscience towards God, are acted by the Devil, hardened and commanded to it by God; how with Cain, Judas, and the Devil, they are all Gods servants, doing their devilish, dark, and black work, and whose spirit in them shall with the Devil, Death, Hell, and false Prophet, and the Beast, which was and is not gone into perdition, be damned and dye the second death, when and how.

TH E fall of *Adam* and slaying of *Abel* which was to this day in the persecution of any, that do both persecute and are persecuted, all is done by God and for God, and God doth it to glorifie himselfe by it; wherefore whatsoever God calls you unto, go out unto it, and not resist him in it; for no one shall proceed farther in any thing then God will; and therefore when *Abraham* went to slay his son *Isaac*, it was by the command of God, and God was with him in it, and *Abrahams* faith the

the more strengthened by it, and in time of persecution truth will the more increase, and therefore men shall the more persecute it, as the new *Pharoah* did the children when they began to multiply in *Egypt*; and God hardened *Pharoahs* heart that he should not let *Israel* go; but should afflict them so long in *Egypt* that they might the more increase; and at last come out by great judgements; and after he had let them go, he hardened the hearts of the *Egyptians* to persist in persecution against them, and to follow them through the red sea, that he might himselfe get honour upon *Pharoah* and all his host, in their destruction and *Israels* deliverance; and before any deliverance can be of any to any, there must first be a bondage, or else there can be no deliverance, and no deliverance can be without judgement; and therefore God sent them into *Egypt* to be afflicted and imbondaged by *Pharoah*, and after that by his judgements brought them out with great substance; so all that *Pharoah* did against *Israel* God made to be for their good, and afterwards judged their enemies, and he doth it that all men might fear before him.

Exod. 1. 7, 8, 9,
10.
Exod. 7. 3, 4.

Exod. 14. 4.
30. 30.

So in like manner God to make his power known upon the enemies of his people to this day for his own honour, his peoples good and the advancement of truth, doth sometimes deliver them up into the hands of their enemies, to be afflicted and imprisoned by them, and doth harden their hearts against them, as he did *Pharoah* against *Israel*, who will sometimes through policie to increase their bondage, deceitfully promise them libertie, yet are their hearts still hardened as *Pharoahs* was, not to let them go, but to lay more and more upon them by plotting new evils against them to more afflict them, as *Pharoah* did, and which by experience I my selfe have found from the like spirit of *Pharoah* in these dayes

of persecution, as that which God ever did, and to this day doth, to manifest his power the greater in delivering his people out of their enemies hands, and so bring them through the wilderness to try them, as the way of God unto salvation, and in which way all men are to stand still and see the salvation of God.

Num. 22. 5, 6.

And as did *Pharaoh* to oppress *Israel* in *Egypt* when he feared they would grow to stronge for him, so *Balaack* King of the *Moabites*, when he saw *Israel* to multiply and be too many for him, he sent messengers to *Balaam* to come and curse the children of *Israel*, and God turned it all unto *Israels* good, for in- stead of cursing them God made him all together to bless them, then said *Balaam* to *Balaack*; shewing Gods work in all things, how can I curse where God hath not cursed, and how can I detest where God hath not detested; therefore said he, if *Balaack* would give me his house full of Gold and Silver I cannot pass the commandment of the Lord to do either good or bad of my own mind, but as the Lord hath said, that shall I do, and the Lord is not a man that he should lye, nor the son of man that he should repent, but he hath laid it and he will do it, and

Num. 24. 12,

13.

I have received a commandment to bless, for he hath blessed, and I cannot reverse it, and he seeth no iniquity in Jacob, nor transgression in Israel; but the Lord their God is with them, and the joyful shout of a King is among them, and unless he bid I cannot curse them, and the lying spirit could not go into the Prophets of Ahab king of Israel unless the Lord had sent him therefore when Shimei cursed David, he did it because the Lord had bidden him, and David reprov'd those that gaine said it, saying he curseth even because God hath bid him curse David; who dare then say wherefore hast thou done so, &c

Num. 23. 19,

30, 21.

behold saith he, my Son which came out of my own bowels seeketh my life, and why should not he that curseth

2 Chron. 18.

30, 21.

2 Sam. 16. 10,

23, 12.

And as did *Pharaoh* to oppress *Israel* in *Egypt* when he feared they would grow to stronge for him, so *Balaack* King of the *Moabites*, when he saw *Israel* to multiply and be too many for him, he sent messengers to *Balaam* to come and curse the children of *Israel*, and God turned it all unto *Israels* good, for in- stead of cursing them God made him all together to bless them, then said *Balaam* to *Balaack*; shewing Gods work in all things, how can I curse where God hath not cursed, and how can I detest where God hath not detested; therefore said he, if *Balaack* would give me his house full of Gold and Silver I cannot pass the commandment of the Lord to do either good or bad of my own mind, but as the Lord hath said, that shall I do, and the Lord is not a man that he should lye, nor the son of man that he should repent, but he hath laid it and he will do it, and

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seth be let alone, for the Lord hath bidden him, it may be the Lord will look on mine afflictions, and do me good, for his cursing me this day, thus said *David*, and thus may we say, why should not these be let alone that revile, persecute, banish, or imprison us or any, seeing they do it by the Lords command, which he lets alone for good to them that are persecuted; for without him they can do nothing; and *David* under judgement and the reproaches of men, seeing all that men did unto him to be of God, he said he was dumb and opened not his mouth because he knew the Lord did it; and Christ as a lamb led to the slaughter, and as a sheep dumb before the shearers, so he opened not his mouth against them knowing it to be the Lord that did it, therefore when he was reviled he reviled not againe, but committed himselfe to God that judgeth righteously, so neither *Pharaoh* nor the Egyptians could do any thing against Israel except the Lord had hardnen their hearts to do it, neither could the devil touch *Job* in his person nor estate to afflict and punnish him without God had bidden him and gave him commission, which God saw would be good unto *Job*, and therefore *Job* in all his afflictions accuseth none, neither devil, nor witches, nor any other in the loss of any thing, but ascribeth all unto God who giveth and taketh at his pleasure, and did all that was done unto him to humble him: and after what a strange manner doth God sometimes act his people to make them a reproach and scorne of men, as he did *David* when he made him to uncover himselfe in the eyes of the hand-maids of his servants, and he said it was before the Lord, and that he would be yet more vile and base in his own sight and the sight of his maid-servants, of whom he said he should be had in honour; and so did the Lord do by *Isaiab* when he made him to walk naked and barefoot

Psa. 39. 9.

Job. 2. 6.

Job. 1. 21.

2 Sam. 6. 20,
21, 22.

Isa. 20. 2, 3.

Iſa. 20. 2, 3.
Ezek. 4. 12.
chap. 5. 1.

Iob 1. 21.
Hoſe. 6. 1.

Mat. 4. 17. 10.
Acts 2. 23.
Acts 1. 25.

Eccleſ. 12. 7.

three years for a ſigne, and made *Ezekiel* to bake mens dung and eat it for a ſigne, and to ſhawe the hair from off his head and face, and burn the third part for a ſigne, which was all by the Lords command, yet all ſuch are counted as mad men by thoſe that knew not the Lord, though they did it by his command; who ſaith it, and men muſt do it, who withholdeth, giveth, and taketh, at his pleaſure both men and things, even poverty and riches, health, wealth and lickneſs, proſperitie and adverſitie, life and death, honour and ſhame, all is of God, and by God, and not of any other but God; who worketh and none ſhall hinder, commanding all things, even men and devils to ſerve him for good; and therefore the devil walking to and fro in the earth, ſeeking whom he may devour, may be ſaid to be the ſervant of God, imployed about Gods work to try and prove his people by temptations and afflictions for good to them as he did *Iob*; and ſo ſaith Chriſt of the devil when he was led by the ſpirit (even God) into the wilderneſs to be tempted of the devil, he ſaid unto him, [thou ſhalt not tempt the Lord thy God, but thou ſhalt worſhip the Lord thy God, and him only ſhalt thou ſerve;] and *Judas* when he betrayed Chriſt, he did alſo the work of God, which was before appointed to be done, but the devil not knowing that what he did was of God, did therefore accuſe himſelfe, and after death went to his own place, the body to the earth from whence it came, and the ſoul to God that gave it, every thing to its place and center, light unto light, and darkneſs unto darkneſs, earth to earth, and the ſpirit to the ſpirit, every thing to its like, as it alwayes did, and ever will do, world without end: and that which is the dark and devilish part, even the devil it ſelfe, which entred into *Judas*, whereby he became a devil, (tempting, and betraying,

betraying, persecuting, and accusing any) is the same devil that enters into men at this day, whereby they become as devils one to another; and which remaineth still with men of the same nature, doing the same devilish work of the devil in them to this day, who are some times made use of by God, as a rod and scourge in Gods hand to whip & scourge others whom God loves and chastizes for good to them to humble them, which rod shall at last with the devil be cast into the lake of fire and brimstone to be burnt, as the Egyptians were into the sea to be drowned. *Psalm 117. 9, 10, 11, 12, 13, 14.*

And therefore all men persecuting, plotting, and devising evil devices against others to accuse them are no better then the devil in that devilish nature, which God sometimes sets a worke to do his dark and black work, and to discover themselves in the tryal of others for their own shame and destruction, in that state after convinced by God, and so they are the servants of God, as Judas and the devil was, to do that worke of God as the devil and Judas did; and who with the devil must at last come to judgement before Christ, where their own consciences shall accuse them of the evil they have done against Christ, and by him they shall be cast into the lake of fire and brimstone, where all their abominations and devilish actings of one man against another, and against God shall be destroyed, and themselves saved yet as by fire, and that in them which was devilish and made them so long to be devilish, is the devil in them that so long destroyed them, and kept them from knowing their peace with God; and this devil and sin the devouring lyon of man-kind is that which is onely for destruction in mens salvation and coming unto God, and he is that beast which is the fourth and which was and is not, and shall go into perdition: and whose power or little horne that came up,

Rom 2. 15, 16.

1 Cor. 3. 15.

1 Jam. 3. 15, 16.

up last raging most, having a mouth and eyes like a man, is he that continued speaking and acting great things against the Saints of the most high in their coming to their kingdom, and with which beast or bestial power acting in men to take the kingdom from the saints; the kings & rulers of the earth as enemies to Christ and his kingdom, do receive power and authority with, and from the beast, to act one hour with the beast, and by him they do reign over the people of all Nations, and with him they shall suffer and go into perdition together, and they give their power and authority to the beast and prince of darkness that rules in the children of disobedience, yielding themselves his servants and sons, as the god and father which they worship and fall down before; *For his servants ye are to whom ye obey, whether of sin unto death, or of obedience unto life*; and yielding to the Beast, they with him, who with Gog and Magog do joyn in battle together, to make war against the Saints of the Most High, until Christ the Lamb of God and Prince of Light by his innocent life and light in the Saints, shall overcome the Beast, or bestial power by the bright fiery appearing of his presence amongst them in the Saints, and shall give the victory to the Saints; and until Christ and the ancient of days shall sit in judgement upon the white throne of innocency, light and life in God, from whose face the heaven and the earth, and all things therein of mans inventions shal flye away, and before whom all books shal then be opened, and every mans conscience shal bear witness either for or against himselfe, and their thought the mean while accusing or else excusing one another; for then do God appear to judge the secrets of men by Jesus Christ according to his Gospel, and then doth he give the Kingdom to the saints of the Most High to possess it, even to them that know themselves in him,

Rev. 14. 9, 10

Rev. 17. 11, 12,
13, 14.

Rom. 6. 16.

Rev. 15. 2, 3.

Rev. 20. 11, 12
Deut. 7. 9, 10.
11, 19, 20, 21,
22.

Rom. 2. 16, 17.

him and he in them, and then will the beast, devil, and sin, even Gog and Magog; warred against the Saints, in the time of their deliverance from sin and resurrection from death by Christ, (as the Egyptians did against Israel in Israels coming out of Egypt) be quickly slain and devoured with fire from Heaven, as the Egyptians were by water drowned in the red-sea, and that body of sin and death the old man which is the body of the beast in which he appears to live and act, shall be destroyed and given to the burning fire in the lake which quencheth not, where the devil, death, hell, and the false Prophet is to be damned to a perpetual end for ever and ever, which is the second death, and these men with whom the beast and prince of darkness have so acted and ruled, shall themselves go in his destruction (who will then be in great wrath in them because he knows his time is short with them) be shut out from the enjoyment of love and peace in God, and have punishment greater then they bear, but the Heavens shall laugh, and they that dwell in them shall rejoyce, and be at peace and rest in the Lord.

Rev. 10. 8, 9,
10, 14.

Rev. 12. 12.

CHAP. V.

A definition of the righteous and the wicked as two parts of three in man to be destroyed, and how the third part neither righteous nor wicked is brought through the fire and saved; with a distinction of Dives and Lazarus and their conditions in life and death, and of the dog licking Lazarus sores.

ANd into this consumning fire where Gog and Magog is destroyed for persecuting the Saints; thither went.

Gen. 4. 13.

went *Adam* after he eat the forbidden fruit, and *Cain* after he had slew his brother *Abel*, where *Cain* said, *my punishment is greater then I can bear*; and where rich *Dives*, whose kingdom is of this world, and that to this day despises *Lazarus*, is tormented in the flame of a burning conscience, being that dark black devilish part which is earthy, sensual, and devilish, opposing, hating, and loathing that part which is light, bright, and Heavenly, and who is both the righteous and the wicked with men that must be destroyed; for both the righteousness and wickedness of men is all as filthiness, and so shall perish together; for as they are one in pollution so they shall be one in destruction, so was *Dives* with all his glory, he and that destroyed together.

Gen. 18. 23.

Job 9. 22.

Isa. 64. 6.

But to more explain this, *Dives* is the pharisaical principle of righteousness under a law dispensation, where sin is manifest representing of men in the state of unbelief, and which so far as any man liveth in it, he is as *Dives* was, righteous and wicked, for in opposition to his own wickedness he forms to himselfe a righteousness, in which he is proud and lusty, rich and mighty, boasting himselfe in himselfe against the poor publican, as *Dives* did against *Lazarus*; yet this publican shall enter into Heaven before the proud Pharisee, so shall *Lazarus* without *Dives*, even as humillity without pride; and then *Lazarus* is the gospel principle of righteousness under a gospel dispensation, representing all men in the state of believing, where so far as any man liveth in it, he is as *Lazarus* was, poor and humble, meek and lowly, even as a poor despised publican, having no righteousness of his own, but is cloathed with poor beggerly rayment to the worlds view that wear it not, and waiting to be cloathed with change of rayment from Heaven, and justified only in the righteousness of Christ.

Matt. 21. 31.

Again

Againe this *Dives* the righteous and the wicked in a mistery is two parts of three in the whole creation with man that cannot stand in the presence of Gods consuming fire to be tryed and saved, but is for destruction to be damned and cast into hell to be burned, for two parts therein shall be cut off and dye, but the third part shall remaine and be brought through the fire as refined silver and as tryed gold; this third part is poor *Lazarus* tryed and punished for salvation, having all his own works good and bad burned, but himselfe saved; for none of the third part can be lost, being of God, having past the tryal through the fire and overcome the righteous and the wicked that warred against it, and could not escape the fire; for they that are both righteous and wicked seeing righteousness and sin of their own, do persecute the innocent that sees and know nothing of their own, which the righteous and the wicked, even *Gog* and *Magog* incampeth about to destroy and thereby destroyeth it selfe, yet is the innocent sanctified nature of men, that is neither righteous nor wicked, exalted with Christ into the throne of God into *Abrahams* bosom where no evil of sin nor sorrow can come neer it to hurt it, and where there is no curse but the eternal blessedness of God.

And so this third part which comes forth refined and not consumed is poor *Lazarus* that lay at *Dives* gate full of soares at the gate of this world without the glory of this world and worldly comforts, but as a poor despised wretch whose soares the dogs came and licked, delighting and refreshing themselves with them, and by it healed them; that is, men of a dogish, sourly malicious nature and spirit, without the spirit of God in the outward court or form of religion are as dogs, where they so long trod under foot the Holy City; for without are dogs

E

&c. and

Zach. 13. 9.

Luk. 16. 19. 20
21.Rev. 12. 19.
Psa. 22. 16.

and dogs saith *David* have compassed me; the assembly of the wicked have inclosed me; they have pierced my hands and my feet.

And these dogs (or men) reviling, reproaching, and persecuting any in whom the life of God lives, (which is not in the form and glory of the world) is their barking, biting, snapping and snarling at them to devour them, and that life of God in them, in which they as dogs licking their sores, do delight and refresh themselves, glorying also in the infirmities and afflictions of others, which they inflict upon them for the lifes sake in them, for which they do not love them; as the dogs that licks *Lazarus* his sores, they loved not the person of *Lazarus*, nor his sitting at *Drus* his gate begging for food, w^{ch} they thought belonged unto them, they being of that house or family; but they delighted in his sores, and refreshed themselves with them; so do men that persecute other, hate and despise them, because they are not of them they love them not, nor that salvation should come by their way, for that they think belongs only unto them, & comes only in their way, who account themselves of the House and Church of God walking in forms of Religion, and will deny others of the same benefit of salvation that are not of the church and way as they are, and so will despise and persecute them, and they will delight and rejoyce in their persecution, infirmities and afflictions, as one mans rejoycing in anothers sufferings, which rejoycing is with dogs a licking of their sores, and by this are their sores healed, and they accepted that take it patiently as *Lazarus* did; for they that are persecuted for the truth, are the more strengthened and confirmed in the truth, and the truth is the more increased by it; for saith *Paul*, these things which have come unto me in my sufferings, bonds, and imprisonments, have proved all to the furtherance of the gospel, and all things shal work for good to them that

that love God, and that are so despised and persecuted of the world; and this is the third part which passes through the fire to be tried, purified and saved.

Yet this third part which is of God tryed and refined *Rev. 12. 3, 4, 5.* to be saved (to wit, *Lazarus* which *Dives* despised, or the man child born, which the Dragon persecuted) is carried above mens malice, and the afflictions of this world into Abraham's bosome, as into rest and peace with God, being of the same nature of God.

And this third part is also the same with the third dispensation, Heaven and glory of God manifest in flesh, the other two being vanished, not able to appear in the presence of this third, which is also the third day or light of body the son of righteousness, the light and glory of all lights (even Christ) wherein the knowledge of God is pure unto men, living without the knowledge of good and evil; and in which state nothing appears impure nor imperfect to those that live there; but as the Prophet Zacharie saith, Every pot and pitcher (as the worst of things so called by men) is in the Lords house all holiness *Zach. 14. 20, 21.* unto him that is holy, and as golden bowles before the Altar of God (even Christ) filled with the holy oyle and annoynting spirit of Jesus by which all things is sanctified to him that knows the Lord; *Tit. 1. 15.* for to the pure all things are pure.

And the more of that purity and pure life of God there is manifest in any one man, the more tryalls and persecutions he must pass through and undergo for the same, by the impure, in whom the pure is not manifest; and the more purer any one is, the better able he is to endure to the end of what he for the pure's sake shall have inflicted upon him; for none but the pure (according as it is manifested in all ages to this day) is tryed and persecuted by that which is still beneath it, and cannot attain

Luke 16, 23, 24

it, as *Dives* who was in hell could not come to *Lazarus* who was in heaven, yet (as it is written) they were both within a corporeal sight and hearing one of another, but the one could not be comforted, and the other could not be tormented; for their spirits in their several conditions were at a vast distance one to the other, but their bodies might come together, as to this day they do, but not to have communion together one with another, nor in any one thing, for there is no communion between light and darkness, Christ and Belial; but the one is taken and the other is left; one denyed himself and the other could not.

And therefore it is not any local hell and heaven (as some men suppose) that *Dives* and *Lazarus* was in, but the different states of men under the Law, and under the Gospel, under wrath and love, at the left and right hand of God by which hell and heaven is signified to them, even one living in the presence of God, as of love, and loving his appearance; and the other living in the presence of God, as of wrath, and hating his appearance, being not able to stand before him; for nothing but what is of God born again by God, shall stand before God, and have peace in God; for to every thing els God is as hell, yea a tormenter, even a consuming fire to destroy it; and every thing from its centre, and out of its element, is as in hell, where it cannot live to abide, and have rest; as the fish out of the Sea; the worms out of the earth; the birds out of the ayr, and the soul out of God cannot; therefore saith *Cain*, *I am gone out from thy presence, and my punishment is greater then I can bear*; so for the body of man which is but earth, and as a worm, to bee any where else then in or on the earth, though in heaven, it were as in hell; therefore every thing to its centre for rest, and the souls of all men into God, which that they are

Gen. 4.13, 14.

are when men see God in them giving rest and peace to them, and themselves to be in God as *Lazarus* did, but *Dives* did not in that state; and therein the one is comforted, and the other is tormented, yet were they brothers, and both the sons of God; but the flames of a wounded conscience (of the one) who can indure the bitter burning of it! so the joyes of a healed saved conscience (in the other) how sweet is it! and both these manifest in flesh under the law and gospel-dispensation, where the discontent and torment of one mans conscience, wounded by the Law, is manifest; and the joy and comfort of anothers healed by the gospel, and both living together on the earth in the body, and having the glory of this world, and the other the same; but *Dives* dyed, and was buried.

First, his death was the coming of the Law to him to revive sin in him, whereby sin was made exceeding sinful, and thereby slew him as it did *Paul*, and as is the death of all, after which comes judgement; before which *Paul* (as *Dives*) was rich and righteous in himself, till the Law was set home to him and revived sin in him, and so slew him, after which the gospel came and gave life unto him; But *Dives* also was buried, and in hell tormented; hee was with *David* laid into the lowermost pit in darkness, in the deep, where the wrath of God lay hard upon him that he could not come forth, where he was scorched with fire, and burned his tongue for pain under the four and five vial, and which *David* he cryed out, *Father Abraham have mercy on me, and send Lazarus that he may dip the tip of his finger in water and cool my tongue; for I am tormented in this flame*, as *David* said, *Wilt thou shew wonders in the grave, where thy fierce wrath goeth over me, and thy terrors have cut me off; Why dost thou cut me off? Why go I mourning because of the oppression and the*
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Rom. 7. 9, 10,
11, 12, 13, 14.

Psal. 88. 6, 7.

Luk. 16. 23 24.

Psa. 88. 12. 16.
Psa. 43. 2, 3.

Psa. 51. 8. 12. enemy; send [*Lazarus*] thy light and thy truth, let them lead me, let them bring me unto thy holy hill: make me to hear joy and gladness, that the bones which thou hast broken may rejoyce; restore unto me the joy of thy salvation, and uphold me with thy free spirit: so is the cryings of a wounded soul that looketh up unto God for mercy, as is said *Dives* did, who was also a son of God as *Lazarus* was; for he called *Abraham* father, and *Abraham* called *Dives* his son; and so is every unbeliever the son of God, though so long he bringeth forth fruit to himself, and not unto God, and thereby destroys himself; yet in God is his help, and the help of every unbeliever; for he hath concluded all under sin and unbelief, that he might have mercy upon all; and therefore *Dives* said, Father *Abraham* have mercy on me.

Rom. 11. 32. Now *Lazarus* he dyed, that is, he dyed unto sin, and lived unto righteousness, and was not buried as *Dives* was, but was carryed by the angels into *Abraham's* bosom; he was dead in Christ as every believer is while he lives, by whom he was crucified and slain to sin and the worlds glory, having received in himself the sentence of death, that he should not trust in himself but in God which raiseth the dead, and delivered him from so great a death from which he had not delivered *Dives*; and all thus dead in Christ, riseth first with Christ into the life of Christ, which is the first resurrection; but the rest of the dead (to wit, they of *Dives*, the righteous and the wicked that are so in themselves, and do worship the Beast and his Image and follow the whore) they rise not till they are so become dead in Christ from sin and the world, which yet they live in, & are dead from Christ buried in the grave of destruction, where is weeping and gnashing of teeth, and where the worm dyeth not, and the fire is not quenched to all that are in it; but blessed are the

the dead which dye in the Lord, from the whore and her worship from henceforth, yea saith the spirit, that they may rest from their labours and their works do follow them, for dying and rising in Christ they do enter into rest with Christ, resting from all their own works, as God did from his, who also have received in themselves the sentence of death, that they should not trust in themselves, but in God that raiseth the dead, and delivered them from so great a death which others lye groaning under; and so by the angels or ministering spirits of Christ in them, are carryed out of themselves into *Abrahams bosom*, swallowed up into the life of God, free from the wrath and curse, as believers, still living in the body, having Christ their life manifest in their mortal flesh, by which their consciences are at peace and rest with Christ in God, as the pure in heart which is blessed with God, receiving, possessing, and injoying the reward of their works of humility, meekness and love, which is rest for evermore, and unto whom the impure and unbeliever cannot come, nor be blessed with the same spiritual blessing of Christ in them, but do (with *Dives* the righteous and the wicked) still hate and persecute them that are blessed above them, and like roaring Lyons they will go about seeking to devour them till the Lyon of the tribe of *Judah* meets them (as he did *Paul*) and destroys in them the righteous and the wicked, the Pharisee and all his works, the good and the evil knowledge with men, turning their evil into good; their darkness into light; their death into life, and their hatred into love, and so translate them out of the kingdome of the evil and of darkness, into the Kingdom of light and the Lord Jesus.

And these two parts, Righteousness and sin, good and evil, so known by men (which is to be destroyed) every man

Rev. 14. 13.

2 Cor. 4. 11.

Mat. 5. 8, 9.

Acts 9. 3, 4, 5.

man for a time (while he believes not) known to be more or less in him, the one opposing the other, which is the righteousness of man against the sin of man, & do both joyne together against the third part of man, which is refined and draw out from the other to be pure in Christ; and by the pure, even Christ, is the righteous and the wicked purged forth and destroyed together; for works of gold and works of dross, the best and worst of man is all but vanitie, and must be destroyed; for as the wicked part which is sin, is compared to bryars, and thorns, wood hey, and stubble; so the other part, which is the righteous so called, is compared to gold and precious stone, and all but as one *Dive*; even the two parts of three, righteousness and wickedness, which must be burnt up, & man therein shall suffer loss; for God will destroy both the righteous and the wicked, which is of man; but man himself, or that third part which is of God shall be saved, and which is neither righteous nor wicked in it self, but is pure, holy, meek and humble, as *Adam* was before his fall, and now again regenerated from the knowledge of good and evil, to be like Christ risen into the state of the second *Adam*, more perfect then the first, as in the state of rest and salvation, where man is saved and made perfect in God, yet so as by fire, and where there is neither truth nor error, light nor darkness, day nor night appearing distinct, but in the evening it shall be light, or that which before was darkness shall now be made light, even the crooked straight, and the rough plain, as all but one day and one light, one way, and one kingdom of the Lord known unto men, and in which there is but one king, and his Name one over all the earth, and all other kings and kingdoms good and bad so known, are destroyed and at an end to its goodness and its badness out of Christ; and at the sounding of the seventh angel is al becom the kingdoms

1 Cor. 5, 12, 13.

Gm. 18, 23.

Joh. 9, 22.

Eccle. 3, 16, 17.

Isa. 42, 16.

Zach. 14, 6, 8, 9.

doms of the Lords and of his Christs; whose name is but one, and there is none besides him.

CHAP. VI.

That the more pure, innocent, and faithfull men are in the truth, the more do men plot and devise evil of them to destroy them, as against the Lords Prophets, Christ and his Apostles; how God by his presence with them delivers them as he did Israel, the three Children, Daniel, Jonah and Jeremiah, and destroyed their enemies.

AND he that with this one, even with this pure and perfect one shall know most of this King and Kingdom, to declare it, and most purely live in it, he must suffer the greater by men and with Christ, he shall drink of the cup of Christ, and be baptized with the baptism of Christs sufferings, under which Christ himself groaned till it was accomplished, and brought through the fire, and seven times tryed in the presence of Gods burnings, he is most certainly humbled and exalted with Christ in the spirit, to sit in the Throne of his Father; & so long as he lives in the flesh, manifesting and declaring to the world the glory of Christs Kingdom, which he knows and is possessed of, he must so long expect to have tribulation in the world answerable to the peace and consolation he hath with Christ in God, and in which tribulation and affliction of fiery tryals and persecutions by men, his peace and consolation shall not cease to be with him; for his God in whom he liveth and trusteth, will continue it by the angel of his presence, being in all his afflictions afflicted with him, to protect, save, and deliver him, that no evil shall come unto him; for when thou passest through the fire I will be with thee (saith

Matt. 20. 25.
Luke. 12. 50.
Job. 16. 33.
Isa. 63.

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Iſa. 43. 2.

the Lord) and in the miſt thereof I will redeeme thee, that no evil ſhall come unto thee.

Dan. 3. 13, 14.

And this abiding of God with his people, to rule and reign in them, is that which ſaves them and all men in their ſufferings for the truth, even as it did all the Lords Prophets and people in all their afflictions throughout all generations to this day, witneſſed in the three children of Iſrael that had been taken captives, *Shadrach, Meſſech, and Abednego*, who at the wrath of the King *Nebuchadnezzar* for their faithfulneſs in God, and not falling down to worſhip the Image which *Nebuchadnezzar* the King had ſet up, were caſt bound into the miſt of the hot fiery Furnace, heat ſeven times hotter then it was wont to be heat, & they had no hurt of the Fire, for the ſon of God whom they worſhipped in truth & righteouſneſs, & truſted that he would deliver them, walked in the miſt of the Fire with them, and ſaved them, and theſe men which caſt them in were burnt with the flames of that Fire which they had kindled for to burn others, according as it is written, *The wicked have drawn out the Sword, and have bent their Bow to caſt down the poor and needy,*

Pſa. 37. 24, 25.

and to ſlay ſuch as be of an upright converſation, their ſword ſhall enter into their own heart, and their Bows ſhall be broken, and the Fire that they have made for others ſhall kindle upon themſelves, as it did upon thoſe which caſt them into the Furnace, inſomuch that the King and thoſe that ſaw the deliverance of the three children, and the great power of God, were aſtoniſhed and convinced at the Protection of them, to ſee them thus delivered by the God in whom they truſted, who is a God alwaies at hand, ready to help the helpleſs from thoſe that would devour them; and this hath been the protection that Gods people hath found at this day, though great perſecutions hath been againſt them, wherein many
hath

hath suffered much, & not so much as was the desire of their enemies they should, as many can witness that have seen the malicious proceedings at them, but the Lord restrained them.

The like we have in *Daniel*, another witness for the Lord, who was Innocent & Faithful, one of the Children of the Captivity of *Judah*, in whom the spirit of *Wisdom* & understanding was most excellent, in opening Divine mysteries; & because for his *Wisdom*, he was preferred by the King, the Rulers, & Governors, over whom *Daniel* was set, sought an occasion against *Daniel* to destroy him, but (said they) we shall find no fault against him except it be concerning the Law of his God, & so they consulted together how they might make a Law on purpose to betray him, as all men at this day have don to betray those whom God hath most honoured & indu'd wth the understanding of divine mysteries, to betray them, they will make Lawes & Statutes of things concerning God, which shall be sin & blasphemy for them that shall act it, or speak it, to bring them into bondage for it, as all the Rulers, Officers, Governors, and Councillors took counsell against *Daniel*; for they prevailed with the King to seal a writing, that whosoever should aske any thing of God or man for thirty dayes time, and not of the King, should be cast into the Lyons den; now *Daniel* notwithstanding prayed and prayesd his God as he use to doe, and these men assembling against *Daniel*, watched him, and as he was worshiping came upon him and brought him to the King for breaking their Law; then was the King sorrie that he had made such a law, for he loved *Daniel*, and then sought to deliver him out of their hands, but they pressed the King so much, that he yeelded to them, and they cast *Daniel* into the den of Lyons, and shut him in amongst them, and on the morrow the King

Dan. 5. 12, 13

Dan. 6. 4, 5, 6, 7

Ver. 14.

came unto the den & said, O *Daniel* Servant of the living God, is not he able to deliver thee from the Lyons, then said *Daniel* O King live for ever; my god hath sent his Angel, and he have shut the Lyons-mouthes that they have not hurt me, for my innocency was found out before God, and against thee have I done no hurt, and then was the King glad, that he had no wrong, and commanded *Daniel* to be taken out of the den, & he had no hurt because he believed in his God, & then the King commanded all that were against *Daniel* both they and their families to be cast into the den among the Lyons where they had before cast *Daniel*, and the Lyons tore them in pieces; for they believed not in the God of *Daniel*; and then did K. *Darius* write unto all people, nations, & Languages in the world to worship & honor the God of *Daniel*; for said the King, he is the living God, and remaineth for ever, and his Kingdom is everlasting, who delivered *Daniel* from the mouthes of the Lyons; and so say I that this is my God, and hath hitherto delivered me from those that would have devoured me. Thus was *Daniel* also saved in his affliction, and his enemies were destroyed, and the Lord his God was the more honoured, and his kingdome the more increased, as is to this day in the affliction of his people, who in all their afflictions is himselfe afflicted with them, and the Angel of his presence saves them, and will cast off none that trust in him, and come to him by Jesus; nor is he ever wanting with any that know him & wait upon him, but wil deliver them out of all their troubles, which they shall suffer for his cause, and which he for his honours sake (in delivering of them) will bring upon them. And it was not without the Lord that *Jonah* was in the ship, and that for him being in it, the ship was tossed, and the people therein troubled with fear: and *Jonah* by them cast into the sea, & he to be three days & three

Isa. 63. 6.

Jonah. chap. 1. 3

three nights in the VVhales belley preserved alive, and at the Lords command was by the fith cast out to dry land in safety; so was *Jeremiah*, who for declaring the word of the Lord was by the King *Zedekiah* left to the cruelty of the Princes, who cast *Jeremiah* into the dungeon contrary to the Kings knowledge; but *Jeremiah* for trusting in the Lord was in the destruction of Jerusalem delivered, and the Princes that cast him in were destroyed by the *Caldeans*, so all that in their troubles shall trust in God that he will deliver them, they shall in the worst of troubles be preserved and safely restored into rest and peace with the Lord, and not that any thing shall be done, without the Lord: Christ himself, though by the hands of men, yet by the Lord was he delivered up unto men to be slain, and by him was he with *Ionah* rayfed the third day to life againe, and all the prophets and apostles of Christ who were most clearest in the knowledge of the truth of Christ were persecuted and put to death for their Judgements, and were not without the Lords company with them in it, neither was any thing don unto them without him; and he was with them in all their sufferings that they should not feare nor deny him, nor that which they knew of him, but still hold fast their integrity and faithfulness in the truth before him, to live and dye in his cause, and will not worship the Beast nor his Image, so shal al whom the lord hath set a work [& not man] to contend against the Beast & his Image, thogh they suffer much by men that have the Image of the beast upon them, and the glory of the whore about them, yet they shal deny to own them: for in the day of his power they shall be a willing people for the Lord, willing to receive his message and declare it, willing to be persecuted, and to suffer for it, this honour have all his Saints.

Ier. 38, 14,
39. 11. 12. &c.

Rev. 15. 15.

Psal. 110. 3.

CHAP. VII.

How by persecution truth is increased, and the more advanced; and they that suffer for it, to the terror of them that persecute it; that truth is rewarded and witnessed by sufferings: how the reward of sufferings is a crown of glory manifest in men, and when.

Phil. i. 12, 13, 14.

Act. 8. 3, 4.

Psa. 76. 10.

AND suffering for the truth is the ready way to advance it, & when men are most humbled for the truth then are they in the way to be most exalted: with the truth, and these things (saith Paul) which have come unto me in my sufferings, Bands & Imprisonments have proved all to the furtherance of the Gospell, & for the discovery of truths enemies; & by my bonds saith he, other brethren have been the more encouraged to preach the truth and suffer for the truth, and in the time of persecutions the saints that were scatter'd went every where preaching the word, and the more men sought to stop and prevent them, the more did they increase and were encouraged, and the truth was the more confirmed amongst them, as it is to this day where persecutions are manifest, and whosoever it is that do persecute another for his Judgement, he doth manifest himselfe to be ignorant of God and the truth, and lives not in the truth but in the lye which is enmitie to it, yet will the truth advance it selfe above it and the more for being persecuted: And did men know before hand, that what they persecute is thereby advanced, and themselves thereby abased, and they would not so much act against themselves, and the truth which they know not, but God will have it so, for the wrath of man shall turne to his prayse, and the remainder thereof will he restrain, and will suffer nothing to be done, but what he will gloryfie himselfe by; and therefore when the kingdoms of the world are most di-

divided one against another, then the kingdome of God cometh in, as a thief in the night upon them, and that which men in their dayes set themselves most against, that wil God in his day most exalt. *1 Thess. 5. 1. 2.*

And therefore you my brethren, that would in all things love the appearing of the Lord Jesus, then meet him in his coming though it be to kill and crucifie you, and though Clouds of thick darknesse be round about him that you see him not for the present, yet know that it is but for a moment he hides himselfe, and that he will againe break through these clouds, and shine Gloriously upon you to the inlightning of your soules, for though sorrow hath continued for a night yet joy cometh in the morning, and therefore though persecutions and tribulations may be among you to try you, and out of which the Lord will redeem you, yet let not your hearts be troubled, and be not afraid of men nor of their reviling, *1/4. 41. 10.* for though they may band themselvs together against you, and the Lords anointed in you, to break the cords and bands of love and unity amongst you, yet their devices shall not prosper but the Lord will have them in derision, and will break them in peices like a potters vessel, and will set his own anointed (even Christ) upon his Throne, who shall be great amongst you, and you with him shall rejoyce together: for he that sits in the Heavens shall laugh: and the Lord his King shall raine in the midst of you for evermore; and the work began among you will be perfect, and will turn all the evil *Psa. 35. 1. 2. 3.* devices of men that have invented evil against you without cause to devoure you, upon their own heads, and shame and confusion shall befall them in the end: but the more is your glory as is their shame; for they shall be the Lords displeasure against them, and they shall be vexed, for the evil that they have done against you, and

Job. 16. 33.

1 Pet. 4. 1.

Rom. 12. 1, 2.

Heb. 11. 17
Ge. 22. 12, 10.
11. 12.

1 Tim. 6. 12, 13.

1 Pet. 2. 21.

and could not have their purposes fulfilled upon any of you, and in the midst of all your peace and joy in the Lord shall be manifest in you; *For though in the world you have tribulation, yet in Christ you shall have peace; and be of good cheer, for Christ hath overcome the world.* And if you will bee possessors of the truth, you must bee armed with patience in the Lord to suffer reproach and tryalls for the truth, and with all willingnesse and obedience of mind therunto, you must yeeld your selves as a living sacrifice ready to be offered up with Christ on the crosse, though the outward sufferings with many of you may not be afflicted upon you, but being made willing in the minde, your willingnesse and free submission therunto shall be accepted even the will for the deed, concerning which God will try you if you will deny him or no, as he did *Abraham*, when he made him offer up his onely son *Isaac* to be slaine, but he did not slay him; for being made willing it was accepted of God with him, as if it had been done by him, and the will for the deed with some shall suffice, and they shall with others that do suffer, reap the same fruit, for some onely shall suffer outwardly as witnesses for the rest, as did *Christ* for us who before *Pontius Pilate* witnessed a good profession, yet with him wereap the same fruit, witnessing with him the same profession, and whose steps some in the outward sufferings must follow him, as his apostle did, even those whom the Lord shall chuse, and whom he will make able, with himselfe and the apostles to beare witness with him unto his sufferings, for the true life we live as the same which he said should come to passe, and doth and will come to pass, till the man of sin in any shall be no more, as in all ages some in whom the life hath been most manifest and most purely have lived it, have suffered in bearing witness to the life of God according as it hath been manifest under any dispensation that truth

truth is alwayes witnessed by sufferings going with it, and following after it, according to the Scriptures, as a reward given to it, and a fellow helper and companion for it; *for he that will live godly in Christ Jesus must suffer persecution and persecutions, and tribulations is a manifestation of Gods righteous Judgements whereby a soul is counted worthy of the kingdom of God for which he also suffers.* And as sufferings is a reward of truth and godlynefs, and a companion for it, joynd with it unto those that injoy it and know it to live in it; so the reward of sufferings is a crown of glory, all witnessing one another; for ought not Christ who is the truth, first to suffer, and then to enter into his glory; and saith Paul who fought with Beasts at Ephesus, *I have fought a good fight; I have finished my course, I have kept the faith. Hence forth is laid up for me a Crown of Glory,* as the price of my race which I have won, and which is brought unto me at the revelation of Jesus Christ and to all that love his appearing; and he to comfort us in afflictions saith, you who are troubled rest with us in the same spirit: waiting for the same crown as a recompence of feward for all your troubles, when the Lord Jesus shall be revealed from heaven, with his mighty Angels powerfully appearing and manifesting himselfe for your good in the Lord; but to take vengeance on all that that trouble you, and that know not God, and obey not the gospel of the Lord Jesus, but do persecute it, they shall suffer the vengeance of eternal fire (God himselfe) whose wrath is revealed from Heaven against all ungodlynesse and Unrighteousnesse of men that hold the TRUTH in unrighteousnesse, and shall be punished with everlasting destruction from the presence of the Lord, and the glory of his power when he shall come to be gloryfied in his saints, and admired in all that do believe, and that have with patience indured the cross, and despised the shame, these shall have joy and glory with God, when these

2 Thes. 1. 4, 5.

1 Tim. 4. 7, 8.

2 Thes. 1. 7.

Rom. 1. 18.

2 Thes. 1.

Heb. 12. 2.

that trouble them shall have sorrow and anguish of spirit, and so much the more for beholding the others joy and confidence in the Lord which they so much have persecuted, (For thinkest thou O man that Judgest another, that thou shalt escape the Judgements of God? no thou that hardnest thy heart against another, treasureth up wrath unto thy selfe against the day of wrath) which must certainly come upon thee; for God will reward every man according to his works, for with what Judgement ye Judge, ye shall be Judged; and with what measure ye meet, it shall be measured to you againe; wherefore howle and lament, and be ashamed, thou man of the Devil that persecutest and Judgest another, for when the Lords Judgements are upon thee, it will be a day of terror unto thee, till by Judgement the enemy, sin and the devil within thee shall be cast out from thee, as from those whom thou persecutest. And you that with Christ have been Judged by men, and have been made partakers of Christs sufferings, rejoyce ye, that when his Glory shall appeare ye may be glad with exceeding joy and account that the long sufferings of God is salvation, and that if ye be rayled against for the name of Christ happy are ye; for the spirit of God and of glory resteth upon you: and on their part that speak evil of you God is evil spoken of by them, but on your part he is glorified: and therefore blessed are ye when men shall hate you and persecute you, and shall say all manner of evil sayings against you, for the son of mans sake: and shall seporate you from their company, and shall reproach you, and cast out your name as evill, why reioyce in that day, and leap for joy, for behold your reward is great in heaven, for so did their fathers unto the prophets, but he that indures unto the end shall be saved.

And this blessed reward of salvation for suffering for the

the truth to be manifest in this mortall flesh, Christ and his prophets and apostles had, for they received it and bear witness to it, and all that since have suffred with them doe bear the same testimony, and unto which my self, with many others at this day, shall set my seal, who have hitherto suffered for the truth which I first received, that there is but one God and father of all who is above all, through all, and in all, and one Lord Jesus Christ manifesting this unto men by the spirit of himselfe, and his own presence dwelling in them, by whose presence manifesting this unto me to be declared by me, I have also been inabled, and with patience made to indure to this day, even to the end of what for the truth have yet been inflicted upon me, and in which I had my reward being therein satisfiied and contented; and haveing a perfect assurance of Gods uncangeable love in Christ Jesus towards me, never to be taken from me, nor I to be seperated from that by principalities, nor powers, things present nor thingsto come, heighth nor depth, nor any other creature whatsoever, though I have been persecuted, despised and reiected, and as one counted for the slaughter; yet in all these things Christ hath been a conquerer for me, and hath kept me that I have not denyed him, who himselfe all along hath been my reward, even my portion, my lot, and eternal inheritance in his kingdome of eternal Glory, unto which he hath called me by Jesus Christ, and unto which after ye have suffered awhile he will also call you, make you perfect, strengthen, settle and establisth you. And is not this a reward, yea & a double reward, as the apostle saith, that the sufferings of this life are not to be compared with the Glory that shall follow; and there is no man saith Christ that have denyed himselfe of the Glory of this world for the glory of God, but he shall have a thousand fold in

¹ Cor. 8. 3. 6.

Eph. 4. 6.

Rom. 8. 34. 35.

Pa. 5. 16.

the world to come, wherein God appears without sin unto salvation, and whosoever hath followed Christ in the steps of regeneration in the state of grace, shall sit with him upon twelve thrones, Judging the twelve Tribes of *Israel*, even the throne where Christ sitteth and overcometh all things, shall he sit that overcometh the world with Christ, and with him his glory shall be doubled from the throne of grace as of twelve degrees of the 12 apostles, to the Throne of glory of the four and twenty Elders clothed in white rayment from the crown of the head to the sole of the foot, and shall wear on their heads crowns of gold which they shall ascribe to him that sits on the throne with them, and gave it to them, as still being his, though with them, and unto whom all Honour, glory and Power of all things belongeth, for God is judge of all the earth.

This is the perfect state, the throne of God, and fulness of glory, where Christ his prophets and apostles, and Saints, and all that are in Christ, do with him sit and and reigne together with God on the same throne of his glory, rejoicing and singing *Halleluias* unto him for ever and ever, and where is heard by them to sing and praise the Lord, all creatures both which are in Heaven and which are on earth, and under the earth, and in the sea and all that are in them, saying, Praise and Honour and glory, and Power, be unto him that sitteth upon the throne, and unto the Lamb for evermore. And all men of the same Lamb like nature of Christ, have the same honour and glory with him as due belonging to them.

CHAP. VII.

How the way to find our life is to lose it, that no man is to know any thing of himself, but to be innocent in knowing his own innocency and righteousness: also what the true know'edge of God is: who hath it, and how its obtained.

ANd Paul to comfort and encourage us in the way of sufferings to this Throne of glory, wherein to lose our lives that we may find it, and so to know God aright, he bids us look unto Iesus the author and finisher of our faith, who himselfe by malicious men, as he was a man himself in the flesh, suffered such reproaches, whippings, scourgings and revileings of men, and yet for the joy that was set before him endured the cross, and despised the shame, and set him down at the right hand of the throne of God, which he that overcometh and endureth to the end shall inherit with him, and Christ was made perfect through sufferings, so shall all that will be made perfect as he is perfect; for ought not he first to suffer and then to enter into his glory, and if thou wilt be perfect, saith he, thou must sell all that thou hast, and take up thy cross and follow me, and be content with joy to suffer the spoyling of your goods, your own wisdom and knowledge, your righteousness and your glory, knowing in your selves how that you have in Heaven a better and a more durable substance, and therefore in knowing this you will not regard the sufferings of this life: but will know that after you have received the light & knowledge of the truth in any measure, you must come under persecutions and afflictions for it, and be made a gazing stock and a reproach unto men by the Lord for your Good, that you may be humbled & emptied of all that you call your own, and be exalted and filled of all that is Christ, and so with him to lose your life, that you

Heb. 12. 2. 3.

Luk. 24. 16.

Mat. 19. 21.

Heb. 10. 33, 34

1 Cor. 4. 9.

you may find it, even all that you lived to in the world and thought your selves happy besides Christ, must you lose and suffer to come to Iudgement, for he that will seek to save his life shall lose it, but he that will lose his life for Christ, the same shall find it, wherefore as *Peter* saith, humble your selves yea in the Lord, under the mighty hand of God, that he may exalt you in due time casting all your care upon him, for he careth for you.

And these are the steps of Christ and his apostles and prophets, which you are to follow, in losing and finding, in being humbled and exalted, and with them to bear the same testimony to the same truth, to see the fulness of Christ, and the emptiness of your selves, and all things that are beneath him, and with the prophets and apostles of Christ suffer a reproof of the Lord when you shall in the behalf of your selves contend for any of your own innocency, integrity and uprightness, and seek to justify your selves in any thing of your selves, or in vindication of your selves, to boast and declare unto men as *Samuel* did, saying, Whose ox have I taken, or whom have I done any wrong unto? or whom have I hurt? or of whose hand have I received any bribe to blinde mine eyes therewith, and I will restore it to you; But in this though a man be never so just (as a man ought to be in all his actions, wayes, and works notwithstanding) yet he is not to boast himself of that, nor to glory in it, nor yet to know it, no not in any thing of his owne righteousness, but onely in his own infirmities, lest hee should be proud of it, and contend with God for it more then for righteousness in God, as sometimes *David*, *Job*, and others did, for which God reprov'd them, and brought them to judgement, and so saved them; but though a man were never so innocent, just and righteous before
men

1 Pet. 5. 6, 7.

1 Sam. 13. 3.

2 Cor. 8. 30.

men after the righteousness of the Law, yet as a man he is not to know himself so, but to account all loss for *Christ*; and to know none but him; for if a man thinke himself something when he is nothing, he deceiveth himself; and the greatest perfection of innocency, wisdom, & righteousness of God with man, is for man to be innocent in the knowledge of himselfe, or any thing which hee knows, he knows besides *God*, and to know that he knows nothing of himself, nor by himself, as *Paul* did not, and then doth he know most of God, because mans weakness is Gods strength, and his ignorance is Gods wisdom; for he that knows he knows any thing, (which is the greatest desire of man to do, to know something of himself) he knoweth nothing in righteousness as hee ought to know, but is proud in what he thinks he knows, because he knoweth it with distinction to something which he knoweth not, and all that a man knows of any thing without knowing all things, is but his owne thoughted knowledge, which a man is to be crucified unto, and to know that God who is onely to be known, is hee onely that knows all things, and that no man hath ever seen nor known him but onely God himself in the Son hath known and seen himself in the Father, and he that with God in the Sonship of God knoweth God, he knows that the knowledge of all things is in God, and that there is none other to know any thing but God who knoweth all things as he knows himselfe, and then cannot hate or despise any thing which he so knows, and till man know it a god and good, he knows it not as he ought.

And *God* which is a spirit can be high and lowe, rich and poor, strong and weak, full and empty, the best and worst, one and all where he please, and when he please, without contradiction in himself; For the Spirit bloweth where and when it listeth, as the winde, to save and

Gal. 6. 3.

1 Cor. 4. 4.

1 Cor. 8. 1, 2, 3

1 *Ioh.* 2. 20.1 *Ioh.* 2. 27.

to destroy, to gather together, and scatter abroad; and this Spirit is the Spirit of Truth which Christ saith we shall receive of him, to bring all things to our remembrance, whereby we may know all things, even him in the state of the new birth, which no man knows but the Spirit it selfe: And *John* saith, That having the annoynting of the Holy One we shall know all things, and hee that hath *Christ* hath all things, even *Christ* who is all of the Father, and then cannot but know it in him, and wee need not that any man teach us, but as the annoynting which wee have received of him, and is in us, teacheth us all things and is truth and is no lye, and even as we be taught by him so we shall abide in him.

1 *Cor.* 13. 4, 5
6, 7, 8.

And he that by the Spirit of *God* is taught all things, to know all things in the Spirit, hee by *God* is taught *God*, and knoweth *God*, and can then know no other besides *God*, nor after any other manner but as *God*, and so with him is in charity with all men, and then knows that he knoweth nothing of himself that he should boast in nor be proud of, neither vaunt himself above, for hee knows both the highest and the lowest, and *God* in them all, which makes them all one unto him as unto *God*, even unity in variety, and variety in unity, as all one *God*, and so knows nothing better nor worse then himself, nor any thing better nor worse then the other; for he sees the sin of all to be ended, and also his owne righteousness, which is the same with his sins to bee ended from having any thing of good in it more then unto men, and therefore cannot boast in, nor be proud of any thing of his own, which is not to tarry with him, but to perish in the using; and so not in one thing more then another of humane things, and where contrarities of things are not known; there pride and boasting in one thing above another cannot be, but in that state a man

is most like unto God, as *Adam* was before his fall, wherein he knows no distinction; and *Adam* fell not till he sought to know his own innocency, and the state in which he stood, which God forbade him to know; for thereby did *Adam* come to the knowledge of good and evil, to know righteousness and sin, joy and sorrow in himself; and hee that with *Adam* shall see any good in himself in opposition to an evil, he glorieth in that good so often as he doth it, and when he doth it not, he fears and is offended as *Adam* was, when in truth there is none good but one, even God, nor none that doth good but one, even him who knoweth no evil; and therefore neither feares nor is offended.

And no man but the Lord onely, who is himselfe the God and the innocent, the Iustness, Vprightness, and the righteousness, that can know it, and who is not, neither can be proud, lofty, nor high-minded in the knowledge of any thing, because he knows nothing more, nor nothing less then himselfe, and all knowledge of all things is himselfe; therefore the greatest perfection of mans knowledge is to know that he knows nothing till he knoweth God who is no one thing distinct, but all things in one, as his greatest exaltation is when he is most humbled, and that knowledge by which a man doth not know God even as he is known of God, is no true knowledge but must pass away as that which is perfect doth appear; and the true knowledge of god is to know the height and depth of all things, to be the same which he knows, even to ascend to the highest & descend to the lowest in one & the same love to all, and so to know God in love once and ever, even where and in every thing both high and low without confinement to any thing with the like love to all things; this is the knowledge that shall stand, and all other knowledge shall pass away.

And that these men whom God hath set a part and chosen to know and declare him as he is in himselfe, mightst know none but God, and in their knowing him, mightst be humbled and exalted with God, to know God even as God knows them, he makes them to beare his CROSS; Hee smote them with the rod of men to try them, that they may witness of his living in them, though against all the ways of men, and he will lay his Judgements upon them to make them the more like himselfe, to live without knowing sin or evil even upon the most righteous person in the world as the first that shall have it and come unto it, [for Judgement must begin at the house of God] and did begin with Christ as the first in Adam, whose image which Adam lost was renewed by Judgments, and who is the first fruit of men unto God, and whose righteous Judgments none shall escape, though by men unjustly executed; no, Christ in the flesh as a man could not escape them, that no flesh might glory in his presence, nor that any one should think better of himselfe then of others, nor that others should think better of any then they ought, which is too frequent with men to do, for the gifts they see in them, and for which many are made to suffer, for they esteeme that others have of them, though they are most humble in themselves, and therefore it is not safe for men to be too popular and eminent among men in the account of men, for any ipiritual wisdom & knowledge they have of God; for then it is iust with God to pull them down; even all that men sets up or idolize for any gift that God hath given to them, but the greater the gift of God is in them, and the more they know of him, the more for that gift are they to be humbled both before God & men, to give a good example of humilitie unto men, and have the lesse honour from men, as the way with Christ to exalt them.

Num. 23. 21.

Zeph. 3. 15.

1 Pet. 4. 17.

1 Cor. 1. 17.
18, 19.

CHAP. IX.

How all men are alike to God, to whom light and darkness is all one; that no man is better nor worse than another, and how; what it is to be both best and worst in one person, to be punished and exalted, and the way unto it; how we are to serve one another, and of the stature of Christ, as God and man; and how with him we are to love all men.

And as we cannot think better of one man then another as they are in Christ and by him represented to the father spotless and blameless, he having dyed for all men, so we cannot think worse of one man then another, as they are out of Christ, for all are sinners and there is none righteous no nor one; and therefore we should not esteem of one above another, either better or worse in Christ or without Christ, knowing that all (except as to the manifestation of Christ in them) are all alike unto God who seeth nor as man seeth, for to him light and darkness is all one, and the difference that is, is unto men themselves, or those that shall make the difference, & not unto God, nor unto those that know God, but unto those that know him not, and shall say unto others, stand by thy self, come not near me, for I am more holier then thou; but these are a smoke in my nose, and a fire that burns all the day saith the Lord, and these are the proud pharisees, the painted sepulchers that make a separation, and despise their brethren, who are of the same flesh and blood, for of one blood hath he made all nations of men, and of the same divine nature with Christ in God, and that whatsoever good is manifest among them, God is that good; and whatsoever is evil is the devil; and god makes all good, & the devil makes all evil, and all men being of the nature of god & man, both divine & hu-

Eph. 5. 27.
Col. 1. 28.

1 Tim. 5. 21.

Isa. 65. 12.

Isa. 65. 12.

Acts 17. 26.
2 Pet. 1. 4.

may conclude themselves to be in one sense as good as the best, and in another sense as bad as the worst, for all men naturally and as men, are vanitie and a lye, and in the best of human actions walk as in a vaine shadow, and as Christ is so are all men in this world, and also before the father in him; for all as men represents him with men, and are as men in this world, so he being in the presence of God for us all, represents all men with God, with whom they are the same in him. But lest any either in themselves or others should through the pride of nature and glory of this world bee exalted and puffed up above measure to glory in any outward appearance, and to think of themselves above what they ought, as the best & not as the worst, and cannot descend to the lowest as well as ascend to the highest; God that he might honour them with himself, gives them a thorn in the flesh, sends satan to buffet them, and the serpent to bite them, and to let them know that they are but men in the flesh, that they might not glory in themselves, nor that others should glory in them, and so to become as the devil set up in the roome of God; wherefore that they may know themselves as men to be but flesh, and in all things submit to the will of God, God will keep them down, he will correct and reprove them, to humble and exalt them, as he did Adam and the first fathers, and the Prophets, Christ and his Apostles; for Christ as a man with us was subject to the like infirmities, & was led into the wilderness to be tempted of the devil, and was in all poynts tempted as we are, (yet without sin) and as a man he would have refused Gods Judgements, and have put them off from him, when he said, father if it be possible let this cup pass from me, and when he went forth and wept, fearing the punishment of death, but God made him willing to submit to his will, as he doth us by laying his cross upon

us,

Pleb. 4. 17

Heb. 9. 24.

1 Cor. 8. 12.

1 Cor. 4. 5.

2 Cor. 12. 6, 7,
8. 9.Mat. 4. 1.
Heb. 2. 18.
eb. 4. 15.

us, and as he did *Job*, *Paul*, and others to humble them and keep them neare unto himselfe, that they might not goe beyond their bounde, nor put any confidence in flesh, nor to think of themselves above what they ought, but to know that his grace is sufficient for them, and that if they will trust in any thing to trust in God, and be exalted in any thing to be exalted in God, who will both humble and exalt them, that he that gloryes in any thing should glory only in the Lord, and so in one another as being all members one of another, and but one body in Christ.

But we see in men that have the best gifts so far as any thing of flesh or the glory of flesh is in them, how incident they are to be exalted in flesh, and to glory in outward appearance, and receive honour from men, and how readie flesh in men is to give human exaltation and honour to men, and to glory in men for those gifts of God for which they should glory in God as the author and finisher of them all, whether temporal or spiritual, which say they, so we doe, for when we honour any form, person or thing, it is God in them that we honor; but I say, Then honor it not in outward appearance, by the outward motion of the body; for that relates to the outward and not to the inward, and is no honouring of god but the devil; for God who is the heart, minde and spirit (without being defiled) is honoured with the same; and so saith God, give me thy heart; and saith *David*, thou hast taught me all obedience within, and to know truth in the inward parts, and within is thy Law written; for the Kings daughter is all glorious within, and all outward glory is but the world, flesh, sin, and the devil, which vaniseth away and is no more known, as the inward doth appeare; for all flesh is grass, the grass withers, the flower fadeth, because the spirit of the Lord bloweth upon it, surely the people are grass.

And

Mat. 19. 17.

Mat. 21. 7, 8, 9.

Ioh. 11. 47, 48.

And that you may honour God spiritually and inwardly by faith, and not by sight, looke unto Jesus the author and finisher of that inward & spiritual glory within you, who onely it is in you that can honor God and you with God: and who as he was a man, yet refused the honour and glory of the world, neither as a man would he take any thing to him that belongeth to God as a spirit, for call not me good (saith he) for there is none good but one even God: and call no man master on earth, for one is your master even Christ which is in Heaven: and he that will be great among you let him become your servant: and yet those that knew him to be the son of God, and for the gifts he had, and miracles that he did, how would they honor his outward person; yet he forbideth them not though he did not command them; for when he was riding to *Jerusalem* though upon an ass which shewed the humilitie of him, yet how did the people then adore him and cry him up, even his very person, *Hosanna*, *Hosanna* unto him, pulling off their garment and casting down under him, cutting down branches & strewed the way before him, with so much myrth and rejoycing, that the Priests & Rulers of the people who were more for the honor of men to honor them, then for honoring God, hated him so much the more, and were the more incensed against him, saying, crucifie him, crucifie him, that the more some loved him the more others hated him, especially those men that knew they should lose their honor by him, and by them did he suffer, for said they in conspiracie against him if we let him thus alone all people will pelieve on him and will follow him, and we shall lose our kingdom, place and nation, which is the same with men to this day, who for feare of losing this worlds honour will conspire together in persecution against those that walk most nearest unto the way

way of Christ for the honour of God) yet Christ desired not their kingdome nor their honour, neither do these that believe in Christ, for my kingdom (saith he) is not of this world, if it were then would my servants fight that I should not be delivered unto the Iews, but my kingdom is not of this world, and Christ would not receive honor from men, as a man, but the honor which came of his father only, but if men would ascribe that to him which he as a man desired of them, what was that to him? he was notwithstanding humble in himselfe, and reprov'd those that were not, and that did either give or take honour one of another, as men, shewing that all honour, power, and glory in Heaven and on earth, and all things therein belonged only unto God, whose glory fills Heaven and earth, and that all men should honor him. And as with Christ, so with the Apostles or Christ for when they preached the Gospel how did the people admire them and adore them, saying, Gods are come down amongst us in the likeness of men, and so they would have honored them and offer sacrifice unto them, yea & some in love to them, could have pluck't forth their own eyes & have given them, but the Apostles would not be so honoured by them, but rebuked them, saying, Why do you do these things? for we are men even subject to the like passions and infirmities as you are, and we do preach unto you that you should turn from Idols and from things sacrificed unto them, and turn unto the living God, which made Heaven and earth and all things manifest in your selves.

And when the Angel came and preached unto Iohn the revelation of Iesus Christ for Iohn to reveal unto men, then Iohn immediatly fel down at the feet of the angel to worship him; but the angel reprov'd him, saying, See thou do it not; for I am thy fellow servant, & one of thy brethren, which have

Iohn 18. 36.

Act: 14. 11.

Gal. 4. 15.

Act: 10. 21
26.

Act: 14. 15, 16.

Rev. 19. 10.
ch. 21. 8, 9.

1 Cor. 4. 6. 7

Act. 7. 37.

John 14. 17. 26

1/a. 2. 22. ;

Mat. 10. 41.

Mat. 11. 29.

have the testimony of Jesus, worship God, for the testimony of Jesus is the spirit of prophecy] so should all men that carry the Lords message to any, they should not regard men nor be regarded by men above what is written, but reprove those that shall have their persons in admiration, or honour them with the honour which belongeth only unto GOD, who himselfe will honour his messengers with the honour of himselfe, as he did Christ, which is greater honour then that of men, yet thus are men oftentimes carried beyond themselves, being on a suddain filled with the joy of the Lord in the message received, and are ready to honour and admire the messenger for the message sake, which is but a servant and one of his fellow brethren, yea even a fellow creature, and so said Moses concerning Christ or God manifest in flesh: A Prophet shall the Lord your God raise up among you of your brethren, yea of your own flesh & blood who shall be a brother of you, and servant to you to teach you all things; therefore him shall you hear in all things whatsoever he shall say unto you, for he dwelleth with you and shall be in you, and whose voice as it spoke in him, so shall it speak in you, and that voice of him only you are to hear which shall bring all things to your remembrance and say within you, this is the way walk in it, and he bids us to cease from men, and look only at Jesus, manifest in our mortall flesh, and &c to receive a Prophet in the name of a Prophet which is as a messenger or servant bearing only (as unto men) the message of Jesus, and we should have a Prophets reward. which God only giveth and not men, and learn of me saith Christ who am the Lords Prophet and messenger unto you, for I am humble, meek, and lowly, and you shall have rest to your souls, and so humble should all the Lords prophets be, and also they that receive them.

And

And when men are most humbled, then are they most exalted; wherefore exalt not one another without the Lord, but wait all to be exalted and lifted up in the Lord, who only is able to make you stand; and know you this, that all men in the world are but one flesh & blood, made up into one body as members therein to one serve another without respect of persons, and that if one member suffer, all suffer with it, and if one be had in honor, all rejoyce with it, and all are the body of Christ, and members in particular, and therefore should not seek to be one above another, nor to be regarded one more than another, but though he were a Prince to rule and govern others, yet he should be but a servant for God unto others, doing service to his nation; to feed and keep them in peace and safety, as God in Christ is unto his creation, even a servant that came not to be ministered unto, but to minister, not to be served or to have any thing done for him that needed nothing by those that had nothing, but to serve and doe for others that could not serve nor doe any thing for themselves, & as one that had all power & obedience in himself, so to serve & do for himself, who as a Prince of righteousness will not be exalted above his subjects, but as a servant will humble himself into the condition of the lowest, which is his greatest honour, and by which as he humbled himself with them, so he will exalt them with him, for as he is, so are they in this world, and though he were God in the form of God, yet he made himselfe of no reputation, but took on him the form of a servant, yea he was in all things made like unto his brethren in the flesh, & he humbled and became obedient unto death, even unto the death of the cross, after which he was againe exalted to God in the highest, but not without his people, for they were exalted with him, the head and the members together as one body; For I (saith he) if I be lifted up will draw all

Aik 17.26.

1 Cor. 12.26,
27.Luk. 22.24,
25, 26, 27.

Psa. 50.12.

1 John 4.19.

Phil. 2.6, 7, 8,
9.

Iob. 12. 31.

Iſa. 26. 19.

Eph. 2. 6.

Chap. 5. 30.

1 Tim. 2. 6.

John 17. 5, 22,
23.

Eph. 4. 9, 10.

men unto me, that where I am they may be also; and I am no where alone saith Christ, but all that God hath given me are with me, and together with my dead body, and as my dead body shall they arise, saith Christ, when I arise with them, and with him he hath raised up together and made us sit together in Heavenly places in Christ Jesus, as all members of his body, of his flesh and of his bones, that cannot be separated from him to live without him, but with him to have the same honour and glory that himselfe hath, which in due time shall be manifest in all men; therefore he saith, father glorifie thou me with thy selfe, with the glory which I had with thee before the world was, and the glory which thou hast given me I have given them, that they may be one even as we are one, I in them and thou in me, that we all may be made perfect in one.

And Christ being both God and man one in another, he was the best and worst together, even the highest and the lowest; the strongest and the weakest; the richest and the poorest, the fullest and the emptiest; all in one perfect one, who as he was in the form of God was equal with God, so being in the form of men was equal with men, for he that ascended far above all Heavens to receive gifts to fill all things, is the same, he that descended into the lower parts of the earth, that both Heaven and earth might bee filled with his fulnesse, and then what is there in the world that may be said to be either high or low, rich or poor, strong or weak, light or dark, full or empty, best or worst, either of good report or evil report with men (sin excepted) that he fills not, is not in, & in union with, as himself, without respect to time, place, person or thing, it being all given to him; why hee fills all and is in all, and in union with all, and will lose nothing but the son of perdition of all; and all is in him, though all

all knows not its union with him, yet in him all live, move and have their being, and in his hands are the soul of every living thing and the breath of all mankind, and all things was made for him, and by him, and without him was not any thing made that is made; therefore is there nothing contrary to him, but whether it be high or low, good or bad, as unto men, yet unto him it is all alike and is all like himself, even God, as in the creation it was made by him, and so he still knows it, owns it, and is in union with it, and when once it appeared unto man by the wisdom and knowledge of man to be out of that state, and to be both good and bad unto him; then that men might know all things as it is in Iesus, Christ appeared with man in that state wherein it appeared bad to make it good again, as at the first, and so to restore man and all things into a union together with Christ in God, where every man that hath Christ doth behold himselfe and all things, and possesse himself and all things even in God, who is all and all in all. And he that hath not Christ, but doth still live in his own will, doth not so behold it, but still looketh upon it as himself is wicked & abominable, full of all contradiction & destruction, & so remains himself without peace in God; for there is no peace to the wicked, no nor to the righteous that are righteous and good in themselves, and that have not the knowledge of God in Christ.

But to he that hath Christ, and that with Christ his Prophets and Apostles, hath thus suffered, been thus humbled to be thus exalted, may with them rejoyce that ever he saw the day wherein he drank the cup of affliction, and eat the bread of adversitie to fill up the measure of Christs sufferings, for which he now eats the bread of life, and drinks the water of life, and

Acts 17, 28.
Job 12, 10.

Col. 1, 15, 16, 17

Isa. 57, 20, 21.

Col. 1, 14.

Isa. 27. 9.

may with David say, *It was good for me that I was afflicted*; for thereby I was taught divine precepts, and with Christ learned all obedience to submit to the wil of God in all things, saying, *Thy will be done in earth as it is in heaven*; that let my condition be what it wil, I wil learn therein to be content and alwayes rejoyce in the Lords Judgements that divides between flesh and spirit; that saves man and destroys sin and all enmity against God and his peoples peace; for this is the fruit of the Lords Judgments to take away sin.

Esa. 65. 9.

Esa. 29. 24.
1 Cor. i. 30.

And now with God in Christ I wil delight my self with the worst of men as wel as with the best, and with him I wil be merciful, loving and pitiful unto them, as the despised and rejected of men, (by men) yea though he were a Prelate or Cavaliere so called, Publican or sinner scorn'd and despis'd by the proud Pharisee that is wise and righteous in himself; yet the other waiting for mercy, he is rather justified, and more easier saved then the Pharisee that seperates himself, though he were a Presbyterian, Independant, Anabaptist, &c. that glories in his profession, righteousness and religion, and wil say unto others, Stand off, come not neer to me, I am more holier then thou, and so cast them out of their favour as reprobate ignorant persons; why this proud boasting (saith the Lord) is a stink in my nostrils, and a fire that burneth all the day, which I cannot approve of, but they must come to Judgement with it, and lose it before they can be saved, and they that have erred in Spirit shal come to understanding, and they that murmure shal learn doctrine, even to be wise and learned in Christ who is head unto them, their wisdom and righteousness, Justification, Sanctification and Redemption; for Christ is all and in all,

Chap.

CHAP. X.

Of Gods appearing in Iudgment in man, against all things of man and this world; that all outward duties, worship and obedience by men professed, is a lye, without the inward work of truth within; how according to the inward work is the outward practice, that the more by Christ any man is refined, purged and saved within in his conscience, the more by men is he falsely accused, judged and condemned without in his practice.

AND now against all knowledge, wisdom and strength, righteousness and glory of men that is not in *Christ*, nor of *Christ*, nor grounded upon *Christ* in spirit and truth, wil God come forth unto to Iudgment, and wil destroy it by the foolish and base things of the world, and he wil plead with men for his own wisdom and strength, righteousness and glory, which he wil not have given to any other god but to himself, that none should have the glory of any thing but himselfe, nor men to glory in any besides himselfe; and he will make all men to know that *by fire and by sword will he plead with all flesh*, good and bad, and whatsoever is not found in him shal be slain by him, even all the works and imaginations of men, that men might know the Lord without knowing any thing else; therefore will he come against all things of flesh, form and formality, your keeping of Sabbathes, and calling of Assemblies, wherein you seek your selves and not the Lord, which is all but the riches of *Ægypt*; and shal with you come to Iudgement, as having no part in *Christ*, nor being any thing of his Kingdome; *for my kingdom* (saith he) *is not of this world*, nor of the things of this world which perish and come to nought; it is not meat and drink, killing of oxen and slaying of sheep, nor the offering up
of

1 Cor. I. 17, 18.

Esa. 66. 16.

Iohn 18. 36.

- of swines flesh for a sacrifice to the Lord that hee accepts of; for the best of things which men offer up, are no better when they are offered up by men and not by *Christ*, and when *Christ* himselfe is not the offering, but that which God accepts of is *Christ*, the offerer and the offering, who is peace and reconciliation for all men, & whose Kingdom is *righteousnesse, peace and joy in the Holy Ghost*, and which saith *Christ* is within you, and stands not in outward observations of dayes, times, persons, nor things in the Religions of men which shal all perish in the using, and is nothing, nor shal be nothing with God; but *Christ* the first and the last is all and shal bee all; *For neither circumcision nor uncircumcision availeth any thing, but a new creature*; nothing outwardly, but all inwardly in the spirit, minde and heart, even circumcision within, bapisme within, breaking bread and drinking wine within, which is bread of life, and water of life to every soul that knoweth it within, even preaching, praying, reading, hearing, seeking the Lord, and communion of Saints, which are all works of grace, are all within; the keeping of *Sabbaths* (which is a *Christians rest* from the workes of the Law, no more doing his own wayes, nor seeking his own wil) is *Christ* within, who is himselfe all these, and is the Teacher, Keeper and Performer of them all within us, that gives peace unto us, for of our selves we can do nothing; *But thou O Lord wilt ordain peace, for thou hast wrought all our works for us*; and with whomsoever all these things are not seen to be done and performed by *Christ* within in the heart, there is not, neither can bee any thing of good done by any; *For with the heart man believeth unto righteousness; and with the mouth of the heart confession is made unto salvation; for from the abundance of the heart the mouth speaketh; and from the grace of God within*
are
- Isa. 66. 3, 4.
Heb. 10. 12.
1 Cor. 3. 19.
Rom. 14. 17.
Luk. 17. 20.
Col. 2. 24.
Gal. 6. 15.
Esa. 26. 9.
Esa. 58. 13.
Esa. 54. 13.
Esa. 26. 12.
Rom. 10. 8, 9, 10

are the works of grace manifest without; which grace within is to believe in God and see an end of sin, and to have peace, joy and comfort in God, and with men here on earth, doing to all men as they would that all men should do unto them, forsaking swearing, lying, cheating, cozening, drunkenness, murder and adultery, and the abomination of pride and covetousness which is most frequently used with the greatest Professors of Religion, who are the greatest persecutors of others, and all for want of the inward teachings and workings of God within them, for the inward sends forth the outward.

And therefore you that would be holy without and righteous without, to do good outwardly, must first be so within, for till then you know not what the outward is, nor how to discern what is good nor what is evil, to doe the one and leave the other undone, therefore saith the Prophets, Apostles & all Saints, every one for himself, (Lord create in me a new heart, and renew my spirit within me) give unto me the mind of Christ within, *Psa. 51. 6; 7, 8, 10.* cleanse and purge me within of all my secret faults, then shall I offer upon thy alter, even Christ, the sacrifice of praise and thanksgiving, and pay my vows where it is due; then shall I sing halalujahs. even the Lord Omnipotent reigneth, and not as the righteous Scribes and Pharisees with all outward professors of our times that would reign themselves instead of Christ, and that stand to make cleane of themselves the out-side of the cup and platter, but remain still within full of all extortion and excess, and who like unto whited walls and painted Sepulchres would appear beautifull without, *Mat. 23. 25, 26, 27, 8.* righteous unto men, and who may have escaped some of the grosser pollution of the world, but within full of uncleanness and hyphocrisie, and therefore as I know I shall

Christ Crucified,

shall declare, that all outside religions only in the form and the knowledge of the Scripture only in the letter, is but as an outside garment by most men put on to cover a rotten deceitfull inside; and by which they would appear unto men to be more holier then others, but this is no holyness of God nor of Christ, but the seed of the serpent which abideth in the lye and not in the truth; therfore except your righteousness exceed this, you can in no wise enter into Heaven nor learn how to act purely towards men without, wherefore thou blind Pharisee saith Christ, cleanse first that which is within the cup and the platter that the outward may be cleane also.

And this cleansing of men cannot be done but by Christ, and not by him, but by him in judgements manifest in men; therefore *in the way of thy Judgements have we waited for thee O Lord*, saith the prophet, *and the desire of our soul is only to thy name & the remembrance of thee; for when thy Judgements are in the earth, then the inhabitants of the world shall learn righteousness*; and in this cleansing work of teaching man, Christ sits upon his throne of Justice, Judgment and Mercy in man to search and try man, even as a refiner and purifier of gold and silver, who by the spirit of Judgment and of burning do wash and purge away all mans filthiness, and the more the judgements of Christ are manifest within, the greater upon that person will the Judgements and afflictions of men be manifest without, against him, and against that way of God in him which is Christ the hope of glory, because it calls him from the wayes of men without which is of Antichrist, and men in their wayes do allwayes appose God in his way, and when Christ by his Judgements shall undoe man within of all that is a mans own, and make all these

in him become Christs own, then shall men by their Judgements undoe him without (with men that and amongst men) to render him odious to men, and he shall not be against it nor resist it, but the power of the inward shall make him willing and able to beare and indure with cheerfulness the outward; in which work of Judgement Christ will not leave him nor forsake him, but will restore peace and comfort unto him; to all which proceedings of Christ within men, and of men, without men, from the time of Christ manifest in me to this day I bear witness; that as God from the day of my first conversion to the truth, hath increased the manifestation of his sonn in me, so hath men in opposition to that increased their persecution against me.

Psa. 110.3.

CHAP. XI.

Nothing which opposes God can stand against him, how he will pull down and get above Towers, Churches, worships, religions, and all things of men that is not in Christ; also to whom the Lords Judgements are a day of joy and delight, and to whom they are a day of darkness and trouble, to trust in God under them is a sure refuge of the good that comes by them, and when.

AND now you all that would know the Lord & your own salvation, wait for this day of God wherein he comes to call you from your owne (and for his owne from you) and to destroy yours, yea all of yours that you call your own without him, receive him in it, oppose it not, nor think it strange but bid it welcom when it comes, though it be to your outward sufferings and to the loss of your lives, honor and credit, goods and good names amongst men and all things on this side God, even

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the perfection of all human excellencie, wisdom, righteousness & religion, nothing of which can stand with you nor is to be pleaded by you when God comes forth against it to Judgement, but you are to see an end of all perfection of things below God, and then are you most perfect and pure in God and Christ, and have the greatest peace in your selves, when with Christ you are become in your own eyes and before men most poor, vile and imperfect and impure as man, & see nothing good of your own to defend you nor make you accepted with men; for the best of man is not able to stand when God appeareth, but best and worst all must go when God calls for it who will leave nothing; but when God comes his work is before him and his reward is with him, even to bring down man and exalt himselfe above and upon all the Hills and Mountains of men that are high and lifted up by men to save themselves from his wrath & Judgments which must come upon them and upon every high tower and strong walls of Churches and Church fellowship set by men to worship God in and by, and upon all the sheeps of *Tarshish* & all the pleasant pictures of outward reformed ordinances and observations of men in these Churches and Church waxes which appear outwardly beautyfull unto men, all shall be abased and laid waste, brought down and consumed, yea every Church and house way and worship of mans building shall be broken down and shut up that no man may come in, & the Lord alone with his way, church and worship shall be exalted in men, in the day of the great slaughter when the towers shall fall, or the highest part of any church or profession of church way and spirituall notionists, and if the Towers fall then the church will be broken and the people therein will be scattered even the

Esa. 2. 11.

Esa. 23. 13, 14.

Esa. 24. 10.

Esa. 30. 15, 16.

the sheeheard and his sheep, and their worship and service therein will be at an end, and then will Christ himselfe appear in a greater glory to bind up the breach of his people, and will himselfe come and gather them together to his fold, & wil teach them himself of his ways, & he wil be unto them their high Tower, church & worship and all things therein; for the glory of the former is passed away and they shal not need to teach one another nor assemble themselves to any but the Lord, who himself wil gather them & be exalted in the midlt of them, and wil be righteousness unto them; and then will all their own bravery and costlie apparels of outward righteousness be all taken from them, as the scripture expresse, even their vailles and glasses, their fine lenen and hoods which the Preists have used to wear, and all the righteousness of men as the fine lenen and fleshpots of Egypt with men perfumed and made sweet unto themselves shal be as filthy rags, and upon their fleshpots there shal be a stinke, and instead of a girdle a rent, instead of pride humilitie, and upon all outward comlyness and beauty shal become a baldness and mourning, for the Lord will strip himselfe of all outward coverings that men have put upon him to appeare wth a fair outside unto men, & the vail spread over all nations shal cease, and he will make bare his holy arme in the eyes of all nations and wil bring in his own everlasting righteousness which shal not cease, and in which there shal be no outward form nor comlyness whereby men should desire it, but rather hate and abhor it, but within even to them that injoy it and have past through his Judgements for it, shal it be all glorious, pleasant and delightfull.

Esa. 60. 4. 5.

Esa. 3. 8. to the end.

Esa. 53. 2.

And therefore you people all rejoyce in that day of the Lords Judgements when it comes upon you, as it will particularly come to every one of you in his order to manifest in you the glory of God even Jesus Christ for the consummation of your own glory with the men of the world, which no doubt some of you with Christ in the flesh have already found, who had nothing of this worlds glory left him, but was crucified to it all, that the purpose of God in his day, might be manifest upon all flesh, to stain the pride of all Glory, to bring into contempt all the honourable of the earth: which is a work much manifested at this day by and upon the people called quakers even to be under the Lords Judgements stripping of all worldly honour and glory waiting for Christ in the spirit, and who will be unto you as a day of the Lords indignation against sin and enmitie, & all the works of the devil, but with his love towards you to try you, to humble you and to save you, and it will be to the rich & mighty a day of wrath, a day of trouble and heaviness; a day of destruction and desolation; a day of obscurity and darkness, a day of clouds and blackness, especially to them I say that have made flesh their arme, that are in their own eyes strong, wise and learned in themselves, righteous and holy in themselves and not in Christ, I say to such it will be a day of terror & great tribulation, and though they shall run to the rocks and to the mountaines and cry unto them, saying, fall on us and hide us from the wrath of the Lamb, and him that sits on the Throne, for the great day of his wrath is come and who can stand; yet those rocks and mountaines shall not save them nor hide them, as the trees of the garden could not hide Adam when he fled to hide himselfe from God, after he had sinned; therefore should all men in all affliction

1/a. 23. 9.

Zeph. 1. 14. 15.

Rev. 6. 15, 16,

87.

on and tribulation fly onely unto God and to nothing else of man nor the world ; for God onely is the refuge of his peoble and the rock that shall stand , and it is not greatnes and mightyness, pride and losyness, righteousness nor holyness of men when you fly unto it that can save you from the fear of wrath; for that is all below God and hath no part in him ; but rather fly to the valies even the things that are not and is counted the lowest with men , that shall confound the things of men that are highest with men even to God himselfe which with men is humility, meekness and lowlyness, for there doth he dwel to give rest and peace in the day of trouble; and there will he hide them from the wrath of their enemies in the day of his Judgements ; wherefore with Christ descend and sink ye down out of your selves into a nothingness of all creaturely glory , even to the lowest of humanitie, and your descension will be with Christ your ascension into the highest of divinitie, which will be unto you the last of Gods judgements and a day of joy and delight.

1 Cor. 1.

Zeph. 1. 1, 2, 3.

And then when the Lord shal have finished his Judgments upon you, and perfected his work in you (by taking ~~of~~ your own things from you) as doubtles with many hee hath already done, who have denyed all for Christ, then will he return unto you a pure language , even the language of *Canaan*, and no longer of *Egypt*, and you shal cal only on the name of the Lord, and rest only on him for salvation, and not on your owne works, wayes and worships any more ; and you shal all agree together in one minde to serve the Lord with one consent, and in one Lord Iesus without any feare ; for God who is but one, cannot be worshipped but by one , and in one way, even Christ, who *is the way, the truth and the light* , and in him they that wait upon God, shal

*Iohn 14. 6.
Esa. 40. 31.*

*Zeph. 3. 13. to
the end.*

Rev. 21. 34.

shal renew their strength, and they shal run and not be weary, they shal walk and not faint, and shal do no iniquity nor speak any evil, neither shal any deceitfulness bee found in their mouths, nor yet in their hearts; for they shal be purged of all uncleanness, and bee fed with the Lord, and shal lye down with the Lord in safety, and none shal make them afraid that walk in Christ; but they shal rejoyce and be glad; for it is the Lords day wherein he wil have taken away their Judgements, and cast out their enemies, Sin, Death, Hel and the Devil, and all fear, and the King of Israe, even the Lord of Hosts, shal be in the midit of them, and they shal not see evil any more, neither shal they any more live in fear of any thing, nor yet sorrow any more; but *sorrow and sighing shal flie away*, and they shal rejoyce always with joy unspeakable and ful of glory, and the Lord himself wil be seen amongst them to dwell with them, and delight in them, and rejoyce over them with Joy, and wil turn back their captivity, even before their own eyes, and they shal see it, and know that the Lord who hath done it, is for ever with them in it; For the tabernacle of God is with men, and he wil dwell with them, and they shal be his people, and God himselfe shal be with them and be their God.

CHAP. XII.

Incouragements to wait with patience under the Lords Judgements, and not to oppose them; Of the works of the Lord Jesus what they are, and how we bear them about in our bodies, and when.

ANd now seeing that so much good is wrought in men by the Lords judgments spiritual and temporal, though acted unjustly by men, as the rod that afflicts them outwardly, yet let no man seek by any outward means (or lawes of men) to put them by,

by, for it is the *Lords* way, though it is incident with all men so to do, that know not the Lord with them in it, who would seek to escape the Iudgment thereof to save their own honor and credit with men, and to avoid the punishment of the flesh, as did *David*, *Iob*, yea *Christ* and his *Apostles*, who had the same infirmities of the flesh as we have, when *Christ* said, *Lord if it be possible let this cup pass from me*, and sought means to avoid it, for indeed no afflictions with any seems joyous for the present, though afterwards it yeelds a peaceable reward of righteousness to all that are exercised therein as it did to *Christ* himself, who after he had suffered entred into glory with his Father, so shal all that with *Christ* overcome and indure to the end, yet this glorious reward of righteousness with men may sometimes be hid under afflictions, as the Sun when the clouds are before it, that men may not for the present see the end of God in it, nor the good that is to be brought unto them by it, till the clouds are passed and their Judgments ended, as before you have heard, *for clouds and darknesse is round about him*, as about the Sun when you see it not, yet the darknesse of these clouds will he expell by the brightnesse of his comming, and by his light he will shine gloriously through them, even upon him who with the eye of faith shall see *Christ* comming to him, and he will therein cheer and comfort him, incourage and support him, from the evil that men have invented against him, as the spirit of the Lord with my spirit bear witness unto me, which concerning my selfe in all my sufferings and perlecutions for the truth to this day, unto which I was cald by the Lord he hath done for me that bonds and afflictions through which a soul enters into the kingdome of God have been good unto mee,

Psa. 18.

1 Pet. 2. 21.

Acts 14. 22.

it being sanctified unto me by his spirit, by which I was comforted and the Angel of his presence with me in it, by which I was saved, concerning which I with *Paul* can speak the truth in Christ and lye not, and which another for me cannot know but for themselves that hath seen it, for to him that overcometh it is hidden Manna, and a white stone, *and in it a new name written which no man knows but he that hath it.*

Rev. 2. 17.

And now that you may with Christ indure to the end for this new name which is a pearl of great price, and a name above every name that is named amongst men, be you perswaded by the spirit of the Lord within you, to watch for the comming of the Lord to give it to you, and be ye armed with the same mind and patience in the Lord to suffer with Christ in the flesh, for he that hath suffered in the flesh hath ceased from sin, and so be ye ready prepared in all things to meet the Lord, both in his birth, death, resurrection, and ascension, and to embrace him in the worst condition as well as in the best, as well to suffer with him as to regin with him, to dye with him, as to live with him, and to be reviled and reproached, scoffed and mocked, derided and falsly accused by men more vile then the earth, Christ was, and his prophets and Apostles were, so were all his Saints, and so must all that will live godly in Christ Jesus, and not after the godliness of men, which is filthyness with the Lord, Ye filthy rags saith the Prophet, and by the Lord shal be cast out; therefore be ye armed with the saints patience in tribulations, that vvith Christ you may beare his reproach without the campe of your own righteousness and religion, as he did without the gate of the honour and glory of the world, and with him be willing to dye to all things of men, and
with

1 Pet. 1. 4.

Isa. 64. 6.

Heb. 13. 12. 13.

with him to live to all things of God, and so with Paul *Gal. 6. 17.*
ever bear about in your body the marks of the Lord Jesus,
 both in dying and in living, in dying the unjust persecu-
 tions, mockings, revilings and scourgings of men, groan-
 ings, sighings and mournings in the suffering of the flesh
 as did Christ, *whose visage was more marr'd then any mans,* *Esa. 52. 14.*
and his person more deformed then the sons of men, and who
 in his pangs cryed out, *My God, my God, why hast thou for-*
saken me? These are the dying marks of Christ which
 you are to bear about in your body for the truths sake,
 and the living marks is peace, comfort and consolation,
 joy of heart, content of minde, quietness of conscience,
 and a soul at rest in the Lord, full of all humility, meek-
 ness and love; these are the living marks of Iesus
 which you are to bear about in your bodies, that while *1 Cor. 4.*
 you live delivered unto death for Iesus sake, so the life *6, 7, 8, 9, 10. 11.*
 also of Iesus shal be manifest in your mortal flesh, yea
 in these your mortal bodies, when with Christ you have
 been crucified to see an end of sin.

CHAP. XIII.

How men of the greatest light witnessing to truth under Judgments,
do suffer most unjustly by false accusations with the loss of all
things below God; that not all, but some men as witnesses shall
suffer for the rest of one life; how some professing the same life,
for fear of suffering will deny them that suffer for them rather
then suffer with them as the Disciples of Christ did.

CHRIST and his Prophets and Apostles for conscience *1 Pet. 2. 19, 20,*
 towards God, suffered unjustly, and dyed unjustly *21.*
 by the hands of men, though it was just with God
 that they should suffer, yea and to suffer by men unjust-
 ly, as being not guilty of the crimes for which they were
 accused; *but false witnesses did arise, and laid many things* *Psa. 31. 11.*
to their charge which they knew not, as my self (with many
 L others

others at this day) can witness hath been also laid against us by false witnesses since we with them have borne witness to the *Truth*, in which notwithstanding I abundantly rejoyce, and my joy in this is fulfilled, that the Lord Iesus for conscience towards God hath joyned me with himself in his worst condition to suffer with him, and in his best condition to reign with him, yea and to suffer unjustly by men as he hath done before me, and now in this my sufferings to suffer with me, els my peace in it would not have been so great, nor I so cheerfully to have past it through, that I cannot but rejoyce that he hath made me willing and able with cheerfulness to bear his cross after him, and that in it he hath so far honoured me as to have all manner of evil said of me falsely for his *Names sake*, as a blasphemer, a seducer, and what not by those that knew me not, and which by the world and them that know not God, may be counted a shame and dishonor; yet to me and all that know the Lord, it is a crown of honor & rejoycing through him who hath been my *example and pattern*, & by whom I have been made to endure the cross and despise the *shame*, who himself for the honor which is of God, regarded not the honor of men, but suffered it all to be laid in the dust, and himself to be reckoned with the worst of men, yea & with *Christ* we have many more *Examples*, to wit, his *Prophets and Apostles* who counted it their greatest honor to suffer unjustly by men in the *Lords cause*, and for his sake to be made as the *Filth of the world*, and the off-scouring of all things, know it to be their *portion, lot and inheritance* with men which with *Christ* & for *Christ* they must receive by the hands of men that know not the Lord, nor the people the *Lords inheritance*; for had they known *Christ* they would not have crucified him nor any that lived his life; but because they

1 Cor. 4. 9, 12,

13.

they know not Christ nor the life of him which any live, therefore they rise up *against it and condemn it.*

And God wil have those that suffer for him and his cause, to suffer unjustly by men, that they may the more hate the ways of men to declare against them; and know that there is nothing just amongst men, nor none that is good, no not one; and so hee wil wean them from the milk, and draw them from the brest of all fleshly confidence and human excellencies below himselfe, that they may depart from all things but God, *1sa. 28. 9.* and love none but him in the world whom they are to know above all things, and no more to contend for the wisdom, knowledge and excellency of men, nor any thing of moral righteousness to glory in, but though you may be as righteous as others, and have as much as any to boast your selves in, yet rather then you shall keep it to be thought the more righteous for it, and exalted by it, to glory in it, God will take it from you, though by false accusation; for you shal be accused by men of the things you are not guilty, that you may be tryed and brought to Iudgment, and know that there is no respect of persons with God, nor none that doth righteousness but him, that no flesh might glory in his presence, and that he that standeth might not stand in the wisdom of men but of God, and glory onely in the Lord. *1 Cor. 1. 29.*

Now every single person of one and the same life, may not all suffer alike in outward bonds and afflictions, nor be alike accused, but only that life they live with Christ in God; for the same life which many men live and injoy, may be but in some accused and suffer, even in them where it is most manifest and injoyed, and where it most appears in opposition to the world, and he that is most perfect before God, as Christ, *Iob* and *David* *Iob 1. 3. 4.*

Rev. 4. 12, 5.

John 6. 65, 66.
67.
Mark. 14. 67,
68.

was, even against it in them, and in such as against *Christ* the manchild, wil the Dragon most vomit up his malice, and aet it (men) with endeavours to devour it in all men that live it, and that with *Christ* do inherit it, of whom they said, *Come this is the heir let us kill him that the inheritance may be ours*, but shal not be able to overcome the life, as they always sought to do against *Christ*, but could not prevail to destroy the life, though by *Herod* and the Jewes he was persecuted to death, that they which lived the same life might deny it and fly from it, as many in these times have done, when some of their own judgment have suffered, which they seemed to own before, and as did some of *Christ*s own Disciples, they owned him & followed him while he had his liberty & was in prosperity amongst them; but it was for the loves and to warm themselves at his Fire; but when he was accused and in custody likely to suffer (being as he was betrayed by a Disciple that followed him) then his Disciples denied him, saying *I know not the man*; and because he in his preaching to them said, that no man could come to him except it be given unto him of the Father, they left him & walked no more with him, because with him they were unwilling to suffer; yet he continued faithful unto death in maintaining his spiritual life, which they could not prevail against; for though they destroyed his body, yet his life they could not, but it was the more manifest (as it is to this Day) And some one person or other in all Ages, & under all Dispensations whom God shal most enlighten & make able & willing, him shal suffer for the rest (to try & prove the rest of the same life) to vindicate and maintain it.

And though *Christ* as a man in the flesh had temptations & tribulations as well as others, yet they that truly loved him stil continued their love to him, and hee gave

gave unto them a Kingdome: so all of the same life of Christ that have truly injoyed beyond a bare profession, shal participate with them that suffer for it, as the Disciples of Christ did in the sufferings of him, and as the Saints of old did in the sufferings of the Apostles, they stil owned them, the like which hath been to this day amongst men of all iudgements, which anie that have suffered for conscience towards God, as the truth hath been manifest in all ages, so shal we of one life one for another bear a part in the same sufferings of him that shal suffer for us, to witness the life of God manifest in us, that he is God, and there is none besides him, which sufferings some must alwaies expect to have that so witness him; for God never left himself without witnesses, neither wil.

Luk. 22. 28, 29

Isa. 43. 10, 11.

CHAP. XIII.

That the true sufferer will God enable with joy to bear his burthen to follow Christ and deny himselfe, to trust in God and rejoyce in all things, how with Christ he is humbled to the lowest with men and exalted to the highest with God, as the fruit and effect of Gods Iudgements, & the state of perfection.

AND therefore whosoever God shall appoint to stand in this lot of outward sufferings by men for the truth, as many hath done to this day, him will God enable with strength and patience to undergoe it and passe through it to the end, though with the losse of a life, and all that have been accounted neare and dear unto him, which must freely be offered up, and sacrificed as an onely son *Isaac*, when the Lord shall call for it, and he shall not stand to plead with God for any thing of his own goodnesse to iustifie himselfe or to save himselfe from the aspersions and reproaches falsely cast upon him, as many of the Lords Prophets and Saints have indeavoured to do, when they have been falsely accused for which the Lord reprov'd and pleaded against them, but without contending for to save any thing, that must be sacrificed maintaining and vindicating of the truth, he whom God will have to do it, must freely submit to the yoke of Christ, and to bear the burden of Christ, which God will have put upon him, as upon Christ, and whom he will make able to bear it, as he did Christ, and therefore saith Christ *take*

my yoke upon you and learn of me, for I am humble, low'y and meek, & you shall find rest for your souls, for my yoke is easie and my burden is light, and Christ will lay no more upon any then they shall be able to bear, and he will lead them in a way that they shall be able to go, and that in following him they lose themselves their own wisdom and glory, yet they shall find Christ, therefore saith he, deny y. ur selves come and follow me and you shall have treasure in Heaven, and there is no man that hath forsaken himselfe and the glory of this world for Christ, but he hath the glory of God, even the father given to him by Christ, wherefore value not your honour with men to receive honour with God, which is greater riches, and account it your greatest happiness when by men you are tryed and falsely accused and that God hath chosen you to bear witness of the truth through sufferings, and when men through hatred to you (for the lifes sake in you which they persecute) shal separte you from their company and

shall revile you; and cast out your name as evil for the son of mans sake, why rejoyce in that day and be glad; for behold your reward is great in Heaven, for so did their fathers unto the Prophets; but woe be to them that are rich and wise and full in themselves, as being with child with the wisdom of this world, and shall delight therein, for they shall weep and lament when that day of Christ shall come upon them' and then they seeking to save their own lives, which is enmitie in the life of God, they lose that life even Christ, by which they live in peace with God and so the saying of Christ is made good, that it is hard for a rich man to enter into heaven; and the righteous are hardly saved, or it is with much ado, because the righteous man while he thinks he is righteous in himself, he wil contend for his righteousness, and count it his greatest happiness to save it, and therefore he will contend against that life which is manifest to destroy it, & which wil at last come upon him as a thief in the night, and take it from him; and such a one so contending shal have wo, when he that can freely part with all for Christ, shal have peace; and therefore saith Christ, In me you shal have peace, in the world you shal have tribulation, but be of good cheer I have overcome the world.

And such a one who with Christ hath overcome the world, he is a conqueror over his own life, & can with Christ lay down his life and take it up again at his pleasure, he can descend to the lowest

lowest and ascend to the highest; he can become the worst and the best without contradiction between them; he knows how to be full, and how to be empty; how to be bound and how to be free, and have peace in all things; and then though tribulations, bonds & imprisonments come, yet is it all the way of God to him, & he sees in the midst of Gods judgments, mercie with God appearing to save him & restore peace & comfort to him, and God himself to be his refuge, that though the earth be moved round about him, and the mountains fall into the midst of the sea and be drowned, yet wil he not fear, and though the waters (to wit, people, Nations & tongues, and the glorie of this world on which the Whore sitteth and men glory in it) do roar & be troubled, & the powers of the earth shake and fall with the swelling thereof, yet wil he not fear, but rather rejoyce, for when the refuge of men and the world fall, then wil God be a refuge and strength, and a very present help in time of trouble to all that wait upon him; and they with *David* wil then say, *The Lord is my rock and my fortress and my deliverer, my God and my strength in whom I wil trust my buckler and the horn of my salvation and my high tower which shall stand and not fall; and mercy hath God built up for ever*, as the throne on which he wil sit in judgment with man to do justice judgment and mercie, which shall all come together with God unto judgment as inseparable companions to be all given unto man, in which man is taught three things, For when Gods Judgements are on the earth, then wil the Inhabitants of the earth learn righteousness; that is, for man not to come before God with any thing of his own, but to do justly, to have mercy, and to walk humbly with God; to come before the Lord in the Lord, and in no other but the Lord.

And this is that which all the Lords people are taught by judgments to be just and merciful, humble meek and lowly as Christ was, who learned obedience by the things which he suffered, & who thereby teaches him who know him, to follow his steps, to lay down himself and all things of himself into dust and ashes as a Worm & no Man, yea as a scorn of men, acknowledging the just judgments of the Lord upon him, and all things of him that is not of God, as the way to save him humble him & bring him home unto him by the cross of the Lord Jesus; and whosoever is in any measure brought home to God (or a bringing) that he know any thing of God as he ought to know, then the more he

knows:

Psa 46.1, 2, 3.

Psa 18.11.

Psa 139.1.14.

Isa 26.8.9.

Mic 6.6, 7, 8.

9.

Job 42.3, 4, 5.

6.

knows of God & of the things concerning the Kingdom of God, the less shall he know of men & of the things of this world which is enmity with God, & know also that when men are most purest with God knowing their purity all in him, then shall they be most vilest with men in the account of them that know not God, and so see their own emptiness & vileness as men without God, and that the best with God is always accounted the worst with men, yea despised & rejected of men as Christ was, & that when they themselves shall see his purity and their own purity to be in him, they must needs see that all things out of him is impure, & that the best of mans righteousness is but filthiness, & extendeth not unto God in any degree, but to be destroyed by him, who hath the fulness of all righteousness sufficient to save all men in himself, & that none but him in all the World is or can be righteous without him, for he is called the Lord our righteousness, who makes all men righteous in his righteousness, & accepted in his acceptableness, and that there is none that doth good but him who is the only good of all, and with whom nothing is evil, polluted, nor unclean, nor with any that know him, & see their whole life to be in him, which that all men do who in Christ can see their judgments to be ended, and their works to be finished, & Christ their righteousness to be revealed & exalted in them, and that by him have received the end of their faith, even the salvation of their souls, even they and only they can live the life of Christ, and do the Works of Christ, and in humility can descend with him into the lowest state of men to have communion with them, & with him ascend into the highest state of God to have communion with God, and so enjoy both God & man together in each state, as the full accomplishment of the work of God with man through the Lord Jesus, who in the day of his power to them manifest, makes them willing and able with Christ, to lay their lives down, and take them up again; to be all with all in all states whatsoever with delight and pleasure; this is perfection and the day of salvation, and this with men hath been more or less manifest from Adam to this day, as I shall further manifest in the next from Scripture the dealings of God with particular Persons, Kings and Prophets, whose life and actions are therein recorded, and written for our learning.

